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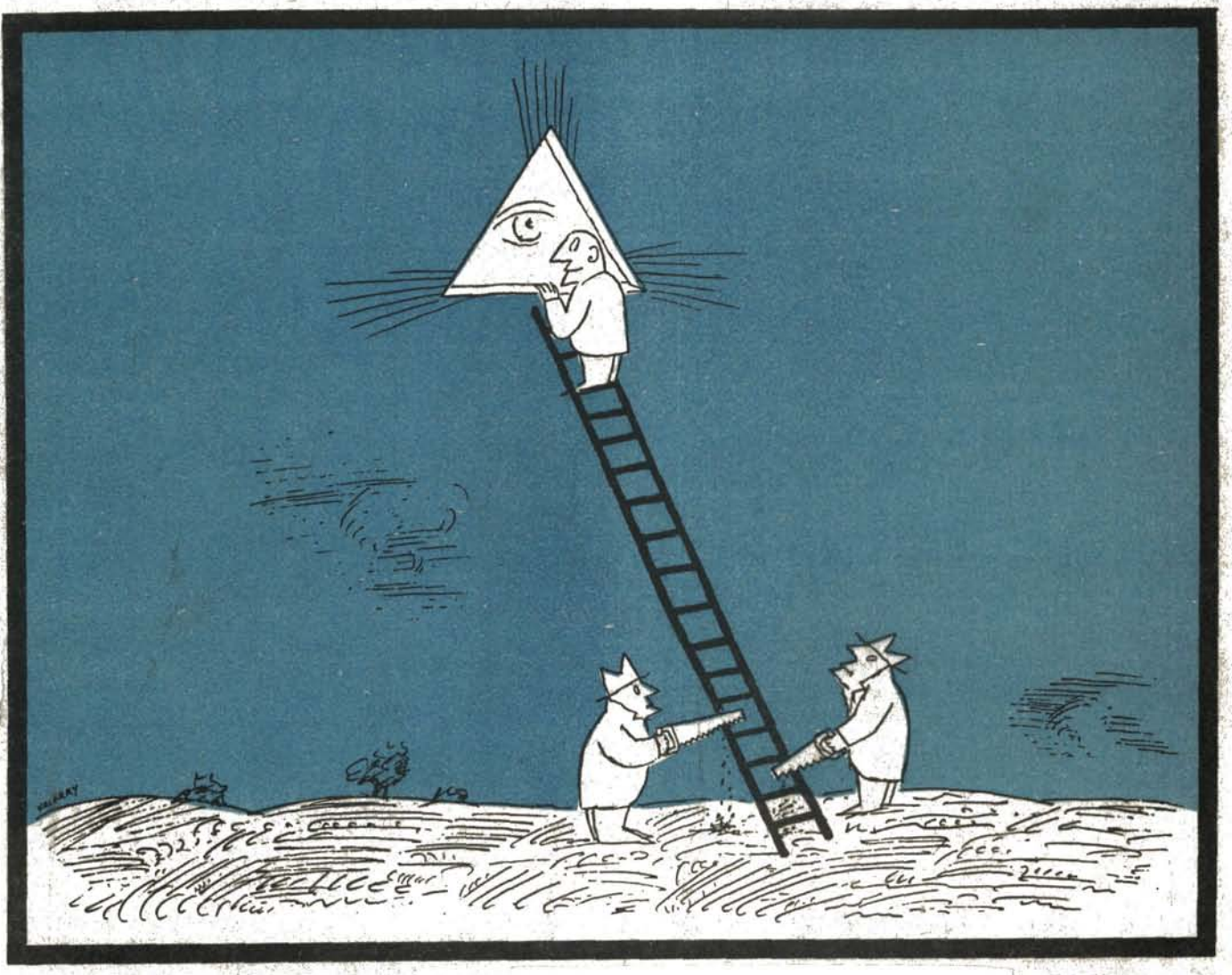
EDUCATION ISSUE

Crisis of conscience in Catholic education



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Correspondence

A different article

Boston, Mass.

To the Editors: Eileen Reilly's "stunned reaction" [Correspondence, December 20] to the absence of "any mention of women, changing images of God," etc., in my article on spirituality since Vatican II ["Spirituality in Ferment," October 4] is understandable, and calls for explanation:

The title is the editors', not mine, and may have led some readers to expect a different article.

As my first paragraph makes clear, my topic is *the impact of Vatican II* on American spirituality. In writing, I deliberately excluded consideration of developments from other sources (e.g. liberation spirituality, feminist spirituality).

My own judgment — which saddens me, and with which others may not agree — is that the council (itself an exercise in patriarchy) deserves little direct credit for the movements Reilly cites.

In a word, my silence on these issues comments, not on their (undeniable) importance, but on the limits of Vatican II.

BERNARD F. SWAIN

Reconsidering 1984

Markham, Ontario

To the Editors: The review of *Ferraro: My Story* by Mary C. Segers ["Running Difficulties," January 31] was a disappointment to any who might have hoped for a more rigorous analysis of that troubled campaign.

To many people, there can be no greater evil in the world today than the deliberate slaughter of millions of unborn children in the name of women's rights. It has taken some years for Christians, among others, to appreciate the enormity of the evil they have allowed to fester and grow. Fortunately, the silence of these years is giving way to a determination to rid the world of abortion.

It was that determination that led to the pronouncements against abortion and its advocates by the Roman Catholic hierarchy in the 1984 presidential campaign. There can be no doubt that it was a remarkable instance of courageous behavior by individuals who have decided to abandon no longer the most helpless in our society.

Perhaps Ms. Geraldine Ferraro and other Catholic politicians may one day thank Archbishop John O'Connor for opening their eyes to the requirements of the faith they profess to follow.

PATRICK REDMOND

The other sermon

Indianapolis, Ind.

To the Editors: Mary Segers's indictment of the Catholic hierarchy in her review ["Running Difficulties," January 31] of Geraldine Ferraro's book was well done and long overdue.

". . . the only issue prominent members of the Catholic hierarchy really cared about," Segers writes, "was abortion." She notes that the bishops said little about their pastoral on war and peace . . . I think this needs a sermon at least as often as abortion. A few days after the election [the bishops] issued a draft pastoral on the U.S. economy which also deserves many sermons. . . .

Mary Segers's main point was that the Catholic hierarchy was sexist, and I am sympathetic. But I see no hope with this pope, or for the ERA, with this president.

BOB TWITCHELL

Roman heel

New York, N.Y.

To the Editors: At an international meeting in Assisi last October, I heard youth express disaffection for the institutional church because, they repeatedly said, the church represents the past; it clings to the past, and only has past solutions to current issues. Professor John Deschner ["What to Do with a Convergence," January 31] similarly assesses the Roman Catholic church. He challenges it to significant ecumenical leadership because of its apostolicity, catholicity, and unity. . . . His focus on Rome . . . is the weak point of his presentation. The papacy has to be challenged to be ecumenical within the Roman Catholic worldwide communion. The renewal of the papacy is essential to any future within the ecumenical movement, and is absolutely basic to the Roman Catholic communion's future.

(REV.) THADDEUS HORGAN, S.A.
Managing Editor
Ecumenical Trends

Productive & real

New York, N.Y.

To the Editors: John Deschner's thoughtful response ["What to Do with a Convergence," January 31] to the recent synod and his question — what kind of leadership should we expect from Rome concerning the church's oneness in relation to the world, to the Gospel, and to the divided churches? — stirred my own thinking.

The synod report warns against an "easy accommodation" and an "immobile closing in upon itself of the community of the faithful." As a Presbyterian Protestant "outsider" to that "community of the faithful," I find the danger, even in this carefully written synod report, more likely to lean toward the "immobile closing" than to "easy accommodation."

That is why I welcome John Deschner's Methodist challenge to Roman Catholicism to take the lead in further ecumenical creativity beyond convergence dialogues. Diversity within Roman Catholicism must seem much more profound to those within it than to those outside. This is true of the National Council of Churches of Christ, U.S.A., as well. We in the NCCC sometimes feel

(Continued on page 188)

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DOCTRINE & DISSENT: THE CURRAN CASE

IT IS NOW CLEAR that the Sacred Congregation for the Doctrine of the Faith in Rome is set upon denying Father Charles E. Curran the right to teach as a theologian at Catholic University of America. A flurry of stories in the secular media linked Curran's plight to differences over "sexual issues," and most of the public could be forgiven if they saw here only one more of the almost endless number of religious confrontations between "progressives" and "conservatives." The secular media, in any case, was soon done with the story. The Catholic press, by contrast, was only beginning to follow it. And rightly so. Catholics — and all who treasure the witness of the church in our day -- have a lot riding on the outcome. The Curran case is a genuine scandal, an action by Rome so dismaying that it requires something beyond outrage — a deep and determined reflectiveness about the church, Catholic commitment, and the rightful place of dissent in a teaching and learning community.

Curran, typically enough, has pointed in precisely that direction. "I want to underline the fact that I am a committed Roman Catholic believer, a Catholic priest, and a Catholic theologian," he told the press. "My positions are neither rebellious nor radical. My posture is neither defiant nor disrespectful. . . . It is my hope and fervent wish that this whole matter will be an occasion for true growth and development in the Catholic church which I will continue to love and serve." In keeping with Father Curran's own attitude, protests have been mounted at Catholic University and elsewhere with extraordinary thoughtfulness. Such sobriety should not disguise the seriousness of the issue nor the firm response it demands.

For much of modern history, the Catholic church has been seen as inhospitable to the inquiring mind. No doubt, that view was oversimplified. It ignored the original and creative thinkers who not only existed within the church but drew sustenance from its spiritual riches. It ignored the dogmatism and party spirit that existed in many quarters outside the church, sometimes even masquerading under the regalia of free thought. But the gulf between the church and the intellect was real. And it was tragic. Time and again those who confronted new problems, who dared to think new thoughts or rethink old ones, were silenced or scorned — worried into a subterranean existence or simply driven from the ranks. Individual hopes were blasted and individual talents wasted, but the greater loss was the church's own. Mediocrity flourished, and a smug certainty hardened like a crust over a deep fearfulness. A church which lacked the habits of persuasion and self-criticism was easily tempted to prop up its influence by compromising alliances with raw power.

The critics of such a closed and anti-intellectual system persisted, however. At Vatican II it seemed they had largely won the day. The gulf between the church and the inquiring intellect appeared to narrow. In part this bridging was expressed in the conciliar documents; in part it was expressed in the very phenomenon of the council,

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in its rejection of an ahistorical triumphalism that denied the reality of change; in its dismantling of the citadel mentality that had thrown up fortified battlements between the church and world; in its rehabilitation of theologians who had been denounced and censured; in its substitution of dialogue for anathemas.

By and large the promise of the council has been kept. Catholic scholars have felt encouraged to confront even the most discomfiting of questions with a rigorous regard for the truth. Catholic institutions are second to none in their respect for academic freedom. No criticisms of the church are more demanding and effective than those now voiced, not by outsiders, but by Catholics. Which is how it should be.

So the old trench warfare between the church and the mind is over. What has replaced it, however, is something less than the utterly harmonious idyll that, at certain moments during the council, might have been anticipated. Indeed, the idea that the council's new openness might abolish all tensions between the church and the mind was always naive. For a degree of such tension is built into the church's mission: to be a community of conviction as well as of self-correction, to proclaim the truth about God's reign in both word and act, to remain faithful to a teaching even while relearning and renewing it. Not all new ideas are good ones; most are not even new. A church which was belatedly learning to say yes to intellectual challenges also had to learn a new way of saying no.

Most of the efforts in the post-conciliar years were not very successful. There were plenty of no's, but they sounded less and less convincing, more and more scolding. The new respect for critical and questioning inquiry had not, of course, fallen like a fresh backdrop as the church passed from one scene to the next. Freedom had been consolidated bit by bit, sometimes with ease, sometimes after fierce skirmishes. The pre-conciliar vision of a church in which thinkers are foot soldiers at the combat end of a chain of command stretching through the bishops to the pope remained a constant temptation. It retained important advocates in high places. It had a powerful appeal for many of the faithful — drawing upon reserves of familiarity, of nostalgia, of untapped zeal, of a desire for simple truths, clear boundaries, and unambiguous marching orders. To paraphrase Clemenceau, the pre-conciliar church militant was to real Christian community what military music is to music. The danger of sliding back had to be resisted, and yet resistance itself threatened to become a preoccupation that drained all energy and attention from the underlying problem of maintaining both internal pluralism in the church and a vibrant identity. This two-pronged difficulty has loomed larger and larger as the tempo of Vatican actions against theologians has increased: Pohier, Küng, Schillebeeckx, Boff, demands that imprimaturs be removed from books, suspicions voiced about seminary education, actions initiated against other scholars. And now the case of Charles E. Curran.

WHO EXACTLY is this Curran and why is the Congregation for the Doctrine of the Faith saying such bad things about him? The answer to the first question is amply supplied by Curran's own bishop. In an extraordinary public statement, Bishop Matthew H. Clark of Rochester, New York, attested that Father Curran "is a priest whose personal life could well be called exemplary . . . a man deeply committed to the spiritual life. I am personally aware of his commitment and know by testimony of others that he is a respected spiritual guide for people who seek counsel in their journeys of faith. As a theologian Father Curran . . . is unfailingly thorough and respectful in his exposition of the teaching of the church. Indeed, I have heard it said that few theologians have a better grasp of or express more clearly the fullness of the Catholic moral tradition. In instances where Father Curran offers theological views which appear to be at a variance with the current official statements of the church, he always does so in a responsible manner." (For more of Bishop Clark's observations, see the accompanying box.)

The areas in which Cardinal Ratzinger, representing the Congregation for the Doctrine of the Faith, has charged that Curran dissents from the established teaching include contraception, direct sterilization, abortion, euthanasia, masturbation, premarital intercourse, homosexual acts, and the indissolubility of Christian marriage. It is an impressive list and might lead the unknowing to suppose Curran at considerable odds with the church's teaching. That is true only to the extent that official pronouncements are at considerable odds not only with the considered judgment of the Catholic laity on questions like contraception, but also with the consensus of moral

Readers wishing to support Charles Curran can write directly to Cardinal Joseph Ratzinger, Sacra Congregatio pro Doctrina Fidei, Piazza del S. Uffizio 11, 00193 Rome, Italy, or to Archbishop James A. Hickey, Chancellor, Catholic University, P.O. Box 29260, Washington, D.C., 20017. Such letters might well echo the thoughts of Bishop Matthew H. Clark of Rochester:

"IF FATHER CURRAN'S status as a Roman Catholic theologian is brought into question, I fear a serious setback to Catholic education and pastoral life. . . . Theologians may stop exploring the challenging questions of the day . . . because they fear actions which may prematurely end their teaching careers. Moreover, able theologians may abandon Catholic institutions altogether. . . . The church in the United States . . . is struggling mightily to meet the challenge of Vatican Council II. . . . We have our faults to be sure and there have been false starts and mistakes, but we are a faithful people and we will continue to serve God's kingdom in the church with generosity.

"My hope is that . . . the Holy See will regard the bishops of our country as ones who can appropriately and ably communicate to the Holy See the shape of . . . pastoral life in our particular churches. My further hope is that an agreement will be reached which will allow Father Curran to continue serving the church as a theologian and will promote resolution of theological differences through the normal channels of writing and debate. . . ."

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theologians and pastoral practice. With regard to these latter, Curran's positions are well within the mainstream, indeed often stand as moderating alternatives to much more radical positions. In some cases, furthermore, his differences with official teaching are extremely narrow; in other cases, he has offered conclusions in guarded terms; in every case, his arguments have been carefully nuanced, respecting the claims of continuity with established teaching as much as possible, and proposing new teaching only when compelled by other, more fundamental, principles of Catholic Christian morality.

But the central question is not the merits of all Father Curran's detailed arguments in the field of moral theology. Discussion on those can continue. Curran, by his own statement, remains "open to further nuance or change in these positions in the light of persuasive and convincing reasons." The central question is now whether an individual can remain in good standing as a Catholic theologian and dissent responsibly from established hierarchical teachings. The secondary question is whether Catholic institutions can claim any autonomy in judging such matters for themselves.

Cardinal Ratzinger and the Congregation for the Doctrine of the Faith argue that the church has the right and responsibility to see that its doctrines are taught fully and faithfully in the church's name and under its auspices. The point is not contestable, although considerable discussion could be directed to the different modalities through which the church, which is more than the papacy, more than the Vatican, more than the hierarchy, might act to carry out that right and responsibility.

What must, however, be added to Cardinal Ratzinger's assertion is that a full and faithful teaching of Catholic doctrine not only allows but *requires* room for responsible dissent. Without such room, Catholic teaching is unfaithful. Unfaithful to the Catholic principle of development of doctrine. Unfaithful to the penitential recognition of massive failings in past teachings and of the need, therefore, for constant self-correction. Unfaithful to the church's obligation to be a sign of true freedom and mutual dialogue. Unfaithful to the Spirit whom the church must enflesh in faith and love but never presume to contain.

Note that we have repeated *responsible* dissent. To defend Charles Curran it is not necessary, as some suppose, to maintain that every dissent from authoritative, non-infallible church teaching is justified. (Curran's own public remarks refer only to the legitimacy of such dissent "at times" and "in certain cases.") Authoritative, non-infallible teaching, after all, could be reasonably construed to cover a great deal that one might want to insist a Catholic theologian hew to if he or she is teaching in the name of the church — the condemnations of racism, for instance, or slavery, or judicial torture. Nor is it necessary to defend every manner of dissent — flamboyant, contemptuous of existing doctrines, heedless of scholarly standards — to question the attitude of Cardinal Ratzinger's Congregation.

What, then, is responsible? Like the Supreme Court, one needn't attempt an all-encompassing definition when it will do to look at the case in hand. The fact is that if Charles Curran's moderate, scholarly, nuanced manner of dissenting cannot be recognized as responsible, then virtually no one's can. Not even Rome has accused Curran of misrepresenting official doctrine or of confusing his own positions with established ones. There is little question that Curran has provided his students with the official teaching in a fuller and more faithful way than have many theologians considered ultra-orthodox. In 1968, even in a pastoral written under conservative leadership to uphold *Humanae Vitae*, the American bishops declared, "There exist in the church a lawful freedom of inquiry and of thought and also general norms of licit dissent." Such norms involved "careful respect" for untutored consciences; expression of dissent "with propriety and with regard for the gravity of the matter" as well as "with prudence born of intellectual grace" and "with pastoral solicitude." Curran obviously disagreed with the bishops' affirmation of *Humanae Vitae*; but the manner of his disagreement, on this and other points, has admirably met their standards.

In sum, the case against Curran is a case against dissent itself. It has been enthusiastically recognized as such by conservatives who would conduct a purge of theologians on the scale of the Modernist crisis — and who denounce the bishops for not leading the way. "Their time will come," declared one of these heresy-hunters about Curran's supporters in the theological community. "They're all guilty," declared another stalwart of repression. It is this outlook, we repeat, and not Charles Curran's, which constitutes the real threat to the full and faithful teaching of Catholic doctrine.

THE CONSEQUENCES of the Curran affair promise to be disastrous. As so often, Rome will most likely produce quite the opposite of its alleged objective. If an outstanding Catholic and one of the nation's most respected moral theologians cannot be designated "Catholic," that fact will only devalue the designation. If the theology department at Catholic University of America — and by the new extension of canon law (see page 173) the departments at other Catholic universities — should turn out to be subject to direct interventions from Rome, that fact will only impugn the academic freedom of those institutions and fatally injure the credibility of whatever is seen as official Catholic theology. What an irony: at a moment when Catholic educators increasingly turn their attention to the problem of maintaining the Catholic identity of their colleges and universities (see "Tough Choices on Campus," page 170), the Vatican is making it a matter of intellectual integrity to shed that identity.

A compromise is possible. Father Curran has indicated his willingness to welcome a document from the Congregation specifying the errors it finds in his work while still recognizing his standing as a Catholic theologian. He has volunteered to withdraw formally from teaching courses in sexual ethics (which he has long since refrained from doing in any case). Curran, of course, could find a prestigious position tomorrow at any of a dozen prominent universities. What is ultimately at stake in Father Curran's defense is not an individual theologian but the church's larger fidelity to its own truthfulness.

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A POSITIVE REPORT

Catholic High Schools: Their Impact on Low-Income Students is the second major report in two years from the National Catholic Educational Association on Catholic high schools. The initial study, *The Catholic High School: A National Report,* systematically detailed the nature of Catholic high schools — their teachers, students, administrators, purpose, and achievements — and their positive place in American education in general. This second study concentrates on 106 selected schools which the report calls "low-income-serving schools" (LIS). These are described as schools in which more than 10 percent of students' families have incomes below the federal poverty line. It is the first study to evaluate how such schools function, and how they are faring.

There is a lot of good news in the 282-page report, as well as ample suggestions for improvement and further exploration.

The question as put is: What do LIS Catholic high schools do that is or isn't effective in promoting academic achievement, religious faith and values, and the acquisition of important life skills among students from low-income families? Academically, in nine out of ten measures examined, low-income students in LIS schools gain as much as higher-income Catholic high school students; only in mathematics do they not show comparable achievement. LIS schools have few discipline problems, generally high morale, and promote good study habits. With their emphasis on spiritual development, LIS schools aid students to find purpose in their lives.

Motivation among teachers and administrators is remarkably high in LIS schools, with a special sensitivity for low-income students expressed by 84 percent of teachers. A majority of teachers express satisfaction with their jobs.

This does not mean there are not problems. LIS schools show strain because of higher student/teacher ratios, greater financial insecurity, and higher teacher turnover (64 percent say their jobs do not provide a decent salary). LIS schools, like all Catholic high schools, are having a difficult time communicating faith values to their students. Whites and Hispanics make greater academic gains than black students, and the dropout rate remains higher for minority students.

Still, students in each income and race category in LIS schools are more likely to meet suggested curricula standards than is the average American high-school senior. Both academic standards and the climate of LIS schools (sense of community, morale, and nurturance) appear relatively healthy. LIS schools need stronger scientific and mathematics curricula. And according to Bishop Joseph A. Francis, the Catholic community needs "to act decisively in placing low-income Catholic schools high on the list of the church's priorities."

We hope this report has a salutary effect in that regard. It demonstrates not only the historical commitment the American Catholic church has made toward educating the less advantaged, but the fruits that endeavor continues to produce for the church and for the nation.

Remembering John Cogley

IN THE THICK OF IT

HONESTY, INTELLECT, & FRIENDSHIP

WHEN John Cogley died on March 28, 1976, the *New York Times* said he was "generally regarded as the most prominent Roman Catholic journalist of his generation." Previously the Catholic Press Association had given him its St. Francis de Sales award for his coverage of Vatican II. But that was all in the future when I first met him back before World War II. At that time John was editing the *Chicago Catholic Worker* and running the C.W. House of Hospitality. I joined him there in 1940, and we remained close friends from then on.

A non-pacifist, unlike most Catholic Workers, John eventually served from 1941 to 1945 in the Air Force. Before he went in, however, he wrote a play at the request of the Catholic Labor Theater — a comedy about a film star who wanted to become a nun, thus managing to combine two of John's great loves, Hollywood and the church. For a play staged by amateurs, with both his future wife and mine in the cast, *I Wouldn't Want to Live There* was a great success, with the proceeds paying off all the accumulated bills of the House of Hospitality. Rights to the play were bought by Samuel French, and for all I know it may still be performed here and there around the country.

While we were in the service, John and I agreed that we wanted to start a new magazine after the fighting stopped. In those days there was no independent lay edited paper like the *National Catholic Reporter,* and what John and I had in mind was a kind of cross between *N.C.R.* and *Commonweal,* a combination of newsmagazine and journal of opinion. I still think it was a good idea, but after raising a little initial capital we were told in New York that the "really big Catholic money" was available only if we toned down on issues of social justice, race, and the like.

We dropped that idea and instead got Jesuit Father Martin Carrabine of Chicago Inter-Student Catholic Action (CISCA) to sponsor publication of a new venture, *Today,* the national Catholic student magazine. *Today* was published primarily for college students and was oriented toward Catholic social action and the lay apostolate. CISCA had no money, but the magazine developed a pretty healthy circulation and quite a bit of influence. One way or another, it lasted for twenty-five years before it finally went under.

After the war John and I both finished college on the G.I. Bill while we were getting out *Today,* and when he graduated from Chicago's Loyola he wanted to go on to study theology. In those days there was no place in the U.S. where a married man with two children could do this, so John took off with

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Theodora and the children for Fribourg, Switzerland.

When he returned from Fribourg, there was a question of what he should do. Over the years John had written a number of articles for *Commonweal*, and when he arrived in New York Editor Ed Skillin invited him to join the staff. John already had another offer which would have taken him to a post in Washington, D.C., but he accepted Ed Skillin's invitation instead. I never heard him say he regretted his decision.

Not very long afterward I too came to *Commonweal*, happily renewing my working relationship with John. As Managing Editor one of my responsibilities was to see that everything went to the printer on time. On this score, John never quite gave me an ulcer, but to this day I don't know why not.

Not that John didn't have a pleasant disposition. Quite the contrary. But that was part of the problem. John was a great conversationalist. On the day on which copy had to go to the printer at five o'clock he would always start off with a nice long chat while I kept a nervous eye on the time. Finally he would turn to the typewriter, but I knew from experience that all was not over. Many a day at three or three-thirty he would pronounce himself dissatisfied with what he had written, tear it up, and start all over again. Such procedures gave me quite a few bad moments, but looking back, I don't think John ever really missed a deadline.

John wrote for *Commonweal* on a multitude of subjects during one of the most exciting periods in American religious history, and he was right in the thick of it. One of the most conflict-ridden issues in those days — even more than today — was church-state relations. John never accepted the "error-has-no-rights" view that prior to Vatican II was the official Roman Catholic position, and this stance brought him much criticism from establishment-minded Catholic critics as well as winning him devoted readers all over the country. Over his lifetime John wrote hundreds of thousands of words ranging from articles in various mass circulation magazines and editorials and columns in *Commonweal* to several books, including *Catholic America*. He was by far the most popular and most quoted writer we ever had at *Commonweal*, at least in my thirty-two years.

John had a very original mind, and he also had a great talent for getting right to the heart of an issue — something that served him well when he acted as one of candidate John F. Kennedy's advisors on church-state issues. One of his duties included briefing JFK for his crucial question-and-answer appearance before the Houston Ministers Association. A veteran of many an ecumenical encounter, some of them fairly barbed, John told me later that the ministers managed to come up with only one question on which he had failed to prepare Kennedy. To my regret, I cannot for the life of me now remember what that one missed question was.

Although basically a very shy person, especially in his young days, John had a great capacity for friendship. Typically, his friendships cut across all kinds of liberal-conservative and religious lines. John never believed in letting religion or ideology interfere with human relations.

John always loved new experiences. At one point he was asked to run for Congress as a Democrat in our two-to-one Republican district on Long Island. Since he had never done anything like that before, he said why not. His uphill race was against a very right-wing Catholic incumbent who was a champion of Senator Joe McCarthy. The big issue in the race soon became the junior senator from Wisconsin.

The Cogleys lived in the next parish to ours, and their children were in the parochial school there. The Sunday before the election when John was at the nine o'clock Mass, his pastor mounted the pulpit and asked rhetorically, "What can one say about a man who is opposed to Senator Joe McCarthy?" Answering his own question, the priest began by saying that the *best* which could be said for such a man was that he was a fool. He then went on to outline the other horrendous possibilities. That kind of thing was part of being a *Commonweal* Catholic in those days and we should have been used to it, but it still wasn't easy to take.

When all the votes were counted, John lost the race for Congress. In the early returns, though, he was running so far ahead of the rest of the Democratic ticket that I remember he was scared to death he'd win and have to move to Washington and serve on some dull congressional committee.

John and Theodora eventually had six children, and his salary at *Commonweal* was not adequate. After five years he therefore left the magazine, although he continued writing his column for ten more years. At this point he moved to the Fund for the Republic, directed by Robert M. Hutchins which later

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became the Center for the Study of Democratic Institutions.

Here John ran afoul of the House Un-American Activities Committee. He headed a study for the Fund on the blacklisting problem in Hollywood and wrote a valuable two-volume report. HUAC members did not like his conclusions, so they subpoenaed him and demanded that he reveal his sources. John refused to divulge the names of people to whom he had pledged confidentiality, even under the threat of a prison sentence for contempt of Congress. Things looked bad, but John stood firm. Eventually the whole thing blew over.

In his later work for the Center, John headed up a much discussed project on "Religious Institutions in a Free Society" with Father John Courtney Murray, S.J., Rev. Reinhold Niebuhr, and Rabbi Robert Gordis as consultants. Still later he directed the Center's study on "The American Character" and also served as founding editor of the *Center Magazine*.

The Catholic Worker's Peter Maurin had always predicted that John would one day be an editor of the *New York Times*. Sure enough, in 1965 John left the Center to become religious news editor of the *Times*. This was a period when religion and especially Catholic news was moving out of the want-ad section and onto the front page. At the *Times* John had a lot to do with this transformation until a heart attack sent him back to a less stressful post at the Center in California, where he remained until his death.

Many people were shocked when toward the end of his life John left the Roman Catholic for the Episcopal church. I was sorry he felt he had to make the move, but I was not tremendously surprised when I thought it over. The most honest person I ever knew, John was above all honest with himself, and he had long had trouble with Roman theology. *Humanae Vitae*, which reaffirmed the traditional ban on birth control, bothered him as an example of papal power gone astray, and at that time he felt obliged to stop writing a syndicated column in the Catholic press. But the encyclical which really disturbed him most deeply was the anti-intellectual, heresy-hunting *Humani Generis* decades earlier, and I remember his telling me that we had not opposed that papal document vigorously enough. Roman or Episcopal, he remained a committed Christian, and it was characteristic of that commitment that he was on his way to ordination as an Episcopal priest when he died.

John Cogley was a good man, a very good man — as colleague, as friend, as devoted husband and father. Ten years after his death, very few days go by that I don't miss him. The same thing is true, I am sure, of all who loved him.

JAMES O'GARA

(James O'Gara retired as editor of Commonweal *in April of 1984. This year he is Visiting Professor in the W. Harold and Martha Welch Chair of American Studies at the University of Notre Dame.)*

Of several minds: *John Garvey*

THE FORCE OF RESTRAINT

COLLECTIVE COURAGE IN THE PHILIPPINES

THE VICTORY of Corazon Aquino and the departure of Marcos was a wonderful thing, like the Solidarity movement in Poland, Gandhi's nonviolent victory in India, and the resistance of the people of Denmark to Hitler's occupation. There are great differences in each of these examples, of course, but something similar as well, something which is profoundly hopeful.

I know that there are great difficulties ahead for Aquino's administration. The poverty of most Filipinos is a great challenge to a government which, for all the hope it brings, is made up of people who belong to the oligarchy which has held power in the Philippines for years. Some members of that small and powerful group are morally enlightened enough to recognize that the poor must receive justice because it is right. Others know the same truth pragmatically: the continuing poverty of the masses will make recruits for the Communist New People's Army.

The first days of the Aquino administration reveal tensions which will not dissolve easily, if they dissolve at all: Juan Ponce Enrile, her defense minister, was also defense minister under Marcos and came over to her side only when it was clear that he faced arrest. Although he was one of those most responsible, in the end, for Marcos's fall, he was the man under whom Aquino's husband was imprisoned and was a chief architect of martial law. And although the majority of Filipinos may have backed Mrs. Aquino, a substantial minority backed Marcos, for ideological or selfish reasons.

The wild joy of the first days of Aquino's victory will not continue, nor should it. A society can't be built on euphoria. Terrible things could happen, and no doubt will—there will probably be reprisals, there may be assassination attempts, and of course there will be a lot of infighting among the disparate political, religious, and ethnic groups which make up the Philippines. The ordinary, dull, often corrupt aspect of politics as a daily business will become a more apparent part of the Aquino administration.

As the scene darkens we will hear a world-weary voice from the right: we told you so; it was too good to be true; no revolution can be made so easily, so naively. This gritty reality, with all of its disappointing examples of compromise and human limitation, will be said to prove that the initial hope, the light some of us think we have seen, was false, only a form of emotional fireworks. The difficulties of dealing with poverty, with the threat of Communism, with corruption at the local level, all of these things remain. Poverty—seen not so much as an evil from which human beings suffer but as something which could lead people to become Communists—and the apparent inevitability of corruption define the limits of the world as seen by the right.

Something else was at work in the fall

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of Marcos. People who for years were willing to accept a certain amount of corruption began to say no. Government employees quit the election headquarters and testified that the government was trying to rig the results. During the later demonstrations, military people who were ordered to attack those who had turned against Marcos refused to so do. Utility workers were asked to cut off all electric power to Manila after the rebellion began, but they would not.

No doubt there were people who came over to the side of the anti-Marcos forces because it became clear to them that Marcos was a loser. To oppose him was the safer option. But this could not have been true of those unarmed civilians who surrounded the defecting military men, not knowing at that point whether Marcos's troops would fire. The wonder lies in their courage, in the willingness, for example, of the seminarians who made a welcome for defecting soldiers to approach them, unarmed, so openly, and in the revolutionary hospitality of those who brought the rebel troops not extra weapons, but food. People— people who were armed to the teeth and who could have been called the enemy— were told by those they confronted that they were not enemies, but family.

All of this will give way to a less dramatic series of events. Old Marcos hands will try to keep their jobs and regain their old influence, and new job-seekers will wave their revolutionary credentials. Corruption and bribery will continue. Poverty will turn a substantial number of people to an alliance with the Communists. At best there will be some social reforms which may make life marginally better for the poor. At the worst very little will change for the poor, and Corazon Aquino will become nothing more than a figurehead.

Nevertheless, something wonderful happened, and nothing can make it less wonderful. It did not happen because Marcos showed restraint, as some would have it. He ordered bombing, and the only restraint was on the part of those who did not obey him. It did not happen because of the wisdom shown by the Reagan administration, although there was certainly an unexpected and pleasantly surprising series of careful moves there, following Reagan's initial Bitburgian evenhandedness about fraud on both sides. What happened came from the Filipino people, and there is a mystery here which we must not pass over too quickly.

It could be that what came about was a result of weariness, like the weariness felt by Rosa Parks when she got on the bus and refused to move to the back: enough was enough. The assassination of Benigno Aquino revealed a depth of corruption which had until that point seemed routine and relatively harmless, a slightly wilder, tropical version of Chicago Democratic politics, and then Marcos was revealed not as Daley but Dracula. If he hadn't given the order to murder Aquino, he had at least created a climate in which the order could be given, lied about, and covered up at every level. People who had been willing to cooperate passively or actively with this process stopped doing so, and thousands put themselves between armed men and those other armed men who represented hope—not the hope arms would bring, because the rebel military men were out-gunned, but the hope that comes when enough people refuse allegiance to corrupt power.

The dark things which may come, after this moment, are the dark things which happen after any transition from one point of power to another. The fact that a transition could happen with so little violence is enough wonder, just as the continuing presence of Solidarity is wonderful. What ought to be explored is whatever it is in a culture that allows people to say no. What, for example, was the difference between the French, under Nazi occupation, and the Danes? There is hope to be found in a few places in this deathly century, and it is our greatest moral obligation to encourage whatever in our culture allows people to act collectively with such courage and compassion.

I am not really very objective about this. My wife, Regina, is from the Philippines. She has relatives there now. One of our local Filipino friends is close to General Ramos, and during the bizarre end of Marcos's reign we saw a film clip of Imelda Marcos, a woman next to whom Evita Peron seems like a hard-headed realist, singing a song called "Dahil sa Iyo" from a balcony. The song was written by Regina's sister-in-law's father. It is all very strange. What I have come to feel about this is shared, no doubt, by any number of Americans with Philippine connections, as Irish-Americans are concerned with events in Ireland, and Poles with what happens in Poland. Despite this personal concern, I can't help believing that something of enduring significance has happened in the Philippines. Yeats wrote about the martyrs of the Easter rebellion, "A terrible beauty is born." Aquino's murder was a sort of martyrdom, but the beauty of what happened in the Philippines was a revolution with so little death, so much initial welcoming and compassion, that what follows, if it is not true to what came before and gave it birth, will be thrown into relief as a betrayal of something rare, glorious, and (best of all) humanly possible.

JOHN GARVEY

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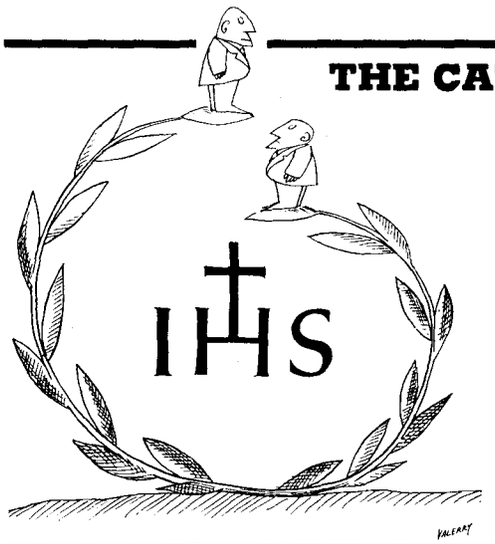

Tough choices on campus

RAYMOND A. SCHROTH

THIS SPRING, the one millionth student will graduate from the twenty-eight Jesuit colleges and universities in the United States. These schools — which now enroll 178,500 — will pass that milestone at a time when, as educational institutions, the majority enjoy good — and a handful, very good — financial and intellectual health.

This is so in a decade when the common wisdom in higher education circles has predicted, as a result of the demographic dip in the college-age population, that a good many colleges must either radically adapt their curricula, special programs, and marketing strategies to attract new students (foreign students, retired people, working people, etc.), or become intellectually excellent enough to beat the competition, or die.

The New York Times, March 27, 1985, reported that Holy Cross, Georgetown, Boston College, and Fairfield are overwhelmed with applicants, and that Scranton also attracts outstanding candidates. *The New York Times Selective Guide to Colleges,* limiting its analyses to 250 of the best schools in the United States, picked ten Jesuit institutions — San Francisco, Santa Clara, Fairfield, Georgetown, Loyola of New Orleans, Boston College, Holy Cross, St. Louis, Fordham, and Marquette — and although it zinged some for over-indulgent social life or mediocrity, the Jesuit schools made the list with general praise. And *U.S. News and World Report* (November 25, 1985) in an impressionistic survey of presidents, included four Jesuit schools — Scranton, Gonzaga, Loyola-Marymount, and LeMoyne — among the nation's ninety "best."

At the same time, all twenty-eight Jesuit colleges and universities face a future in which what it means to graduate from a *Jesuit* institution is becoming a more critical and problematic question — for students, faculty, and the whole American church — than it has ever been before. All the evidence indicates that if you need a critical mass of Jesuits — i.e., enough to significantly influence the day-to-day living character of the community so as to shape its identity — there won't be enough Jesuits in the too distant future to staff twenty-eight schools.

This is not a uniquely Jesuit problem. The question of Catholic identity in a pluralistic and secular culture faces every one of the 235 Catholic colleges in America, from Notre Dame to the local diocesan college; and the question has become all the more critical this year in view of the renewed efforts of the Vatican's Sacred Congregation for Catholic Education to impose its own standards for Catholic identity on American institutions -- norms which, many presidents feel, would be disastrous in their consequences, in terms of academic freedom, public image, and funding.

While the Vatican congregation's Proposed Schema for a Pontifical Document on Catholic Universities is addressed to the universal church, the controls it proposes — for example, giving the local bishop authority over Catholic university theologians -- run counter to the historical experience of American Catholic colleges which have prospered on a degree of intellectual autonomy, adopted the professional standards of the American Association of University Professors, and received funding from private foundations, corporations, and state and federal agencies. At the same time, ill-advised and flawed as the Vatican's proposed schema may be, it does not address a completely imaginary danger. In a Ph.D. dissertation for the University of Wisconsin-Madison in 1978, a case-study of Marquette University, Gregory F. Lucey, S.J., concluded that, since Catholicity can only be an educational reality if the faculty and staff, to a sufficient extent, constitute a community of shared values, given recent hiring and tenure decisions, Marquette — and many institutions like it — will lose its distinctive Catholic character by 1998.

The same *Times* news article that listed Jesuit successes reported that today there are only 950 Jesuits among the 15,408 teachers and administrators in the twenty-eight schools; in the 1960s there were 1500. In 1984 there were 139 Jesuits in graduate studies (179 in 1981). This does not mean that, mathematically, there are 4 Jesuits preparing to teach in each school; a high percentage of those 139 are already slated

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for seminaries, social action, law, or medicine. Of the 139, 43 were in theology, but only 2 in chemistry, 2 in economics, and 3 in computer science — fields where the demand is high. Meanwhile, college and university catalogues show a wide variety in numbers of Jesuit faculty: 47, 45, 36, and 25 at four of the largest universities; 6, 5, and 4 at the smaller colleges.

What makes a school Jesuit? This identity question is obviously not a new one. In some ways Jesuits have talked it to to death in national conferences, annual meetings, magazine articles, and late-night conversations.

But what do I mean when I say a college or university has a Jesuit identity? I would indicate that it exemplifies these six qualities.

- Its pervading philosophy is inspired by the *Spiritual Exercises* of St. Ignatius Loyola — the search for the greater good and the ability to find God in all things. In practice this might mean that study and research in *any* subject, or the development of friendships, is also, ultimately, a search for God.
- The *integration* of intellectual and personal life: students often live together with faculty, sharing their social, religious, cultural, and athletic lives outside the classroom, so that the student becomes morally educated through the friendship of older men and women.
- *The free and disinterested pursuit of truth for its own sake*. Not merely academic freedom, but a habit of mind where every half answer leads to new questions. And no less than academic freedom, but an adherence to the principles spelled out by the American Association of University Professors and the statutes of each institution. This means that, within these norms, the administration of a Jesuit institution would have to support the right of a faculty member to take a position contrary to the magisterium's position on some controversial issue — e.g., abortion, papal authority, etc. It means also that the rough draft of the 1985 widely circulated pontifical document, which suggested that teachers at Catholic universities should be "chosen, nominated, and promoted" on the basis of their academic ability and "doctrinal integrity and uprightness of life so that they may cooperate effectively to achieve the goals of the university," could possibly violate this principle. In spite of the valid idea behind it — that an institution should recruit people who support its goals — in practice it is an invitation to a witch hunt and a clause that faculty political cliques could use to purge troublemakers.
- Commitment to *academic excellence* — students continually challenged to go beyond what they have already achieved. Thus, a school with grade inflation or a lot of easy courses, or one swept away by athleticism to the point of making academic compromises, has weakened its Jesuit spirit.
- *A classical curriculum* — one centered around the liberal arts and sciences — though not necessarily with rigid core requirements. Thus Jesuit universities which have allowed the "growth departments" — those that attract students, such as marketing, management, accounting, economics, and computer science — to dominate their curricula and set the tone of the school have a special identity problem.
- A commitment to *faith and justice:* the student should graduate more concerned about how he/she can serve the world than about how he/she can become upwardly mobile at a faster pace. This is an ideal which a sufficient number of the faculty and administrators — not just the campus ministry team — must share if it is to mean anything at all.

IN 1964, the old Jesuit seminary, Woodstock College in Maryland, sponsored an institute on the future of Jesuit higher education. It brought together the leading Jesuit presidents and educational thinkers in the country — Michael P. Walsh of Boston College, Vincent T. O'Keefe of Fordham, Leo McLaughlin of St. Peter's College, Paul C. Reinert of St. Louis University, and others — and some of the future troops who would be manning today's trenches. Those were heady days. We had a sense that our expanding institutions were on the threshold of an exciting era. Two of the hottest proposals were pooling our national resources in a "university center," like Fordham or Georgetown, and sending our men to work on secular campuses rather than in our own schools. Although I note now how many of the participants, both among the speakers and the seminarians, are no longer members of the Society of Jesus, they said some wonderful things that are still true today. Leo McLaughlin, for example, lamented the failure of Jesuit colleges to lead: among American colleges, they were neither the best nor the abominations — "Our tragedy is that we have been 'good enough.' And we have been satisfied with that." And Mike Walsh was not concerned about numbers of Jesuits, but thought that with "one very competent, scholarly" Jesuit in each department — quality over quantity — Jesuits would have stronger *Jesuit* universities.

Ten years later, the American Jesuits in higher education launched "Project 1," a process that required each college community to reformulate and publish its own goals. The experience produced merely a collection of statements and exhaustion from the men who went through the community discussions. It led to no real policy changes.

But this year it's different. The identity crises of the late 1960s and early 1970s developed over issues of ownership and control. Both to become eligible for government funding and, in the wake of Vatican II, to bring our institutions academically into the mainstream of American higher education, Jesuit resident communities were legally incorporated as separate from the educational institutions. A lay-majority board of trustees, rather than the Jesuit provincial, chose the president and set overall policy. This loss of "control" was, for some Jesuits, a traumatic "sell-out." But I think most would agree today that it was a necessary, if painful, step into a new era where Jesuit schools and Jesuits as individuals have become professionally and intellectually more competitive with their secular contemporaries, and have matured spiritually as well.

Today, Jesuit identity comes not so much from formal control as from the cooperation of several agencies: a Jesuit president and Jesuits in other administrative posts; laymen and women who share the Jesuit purpose; interaction between the Jesuit community and lay faculty; scholarly leadership on the

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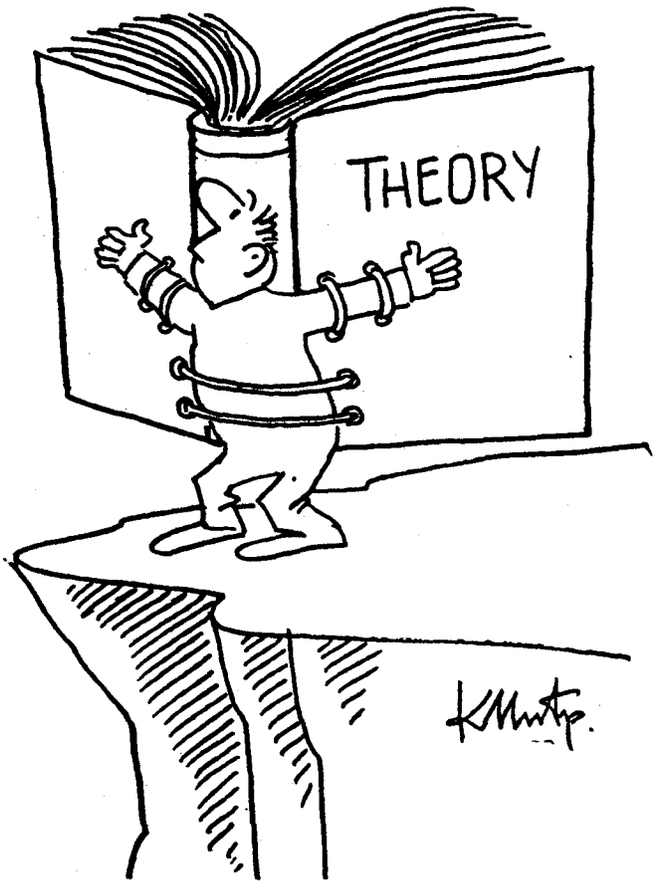
part of Jesuit faculty; a campus ministry team where the chaplains also teach; Jesuit presence in the residence halls; and a concern by the trustees for the Jesuit character of the school.

BUT NOW THE situation is more complex. Not only are there fewer Jesuits, but fewer are interested in the higher education apostolate. Some see a tension between working in huge institutions and the "preferential option for the poor." And fewer appear interested in struggling to get Ph.D.s when the academic job market is so tight — particularly in English and history — and when, for a number of political reasons (some of them valid), it is increasingly difficult to get a Jesuit a job in a "Jesuit" school.

Let us imagine the English or history department at St. Ignatius College, a case-study composite of a moderately competitive, liberal arts college with a slipping enrollment of 3,000 outside a fading industrial city in the Midwest. There are 10 Jesuits on a faculty of 190.

Of the twenty members of the department, one is a Jesuit just this side of retirement; seventeen are tenured; the majority were raised Catholic, and a small but devoted core of this group identify strongly with the Jesuit spirit of the school, while the others retain either nostalgic affection or latent hostility towards priests; the rest — Protestant, Jewish, atheist — are either sympathetic to the religious goals of the school or quietly hostile to them. An articulate handful are unhappy with their lot because they couldn't land jobs at more prestigious institutions.



Of the five-hundred resumés that came in for an open position, one is from Father John Hope, S.J., thirty-five, who is a few months away from finishing his interdisciplinary dissertation at a good but not top university. He has published ten book reviews and two articles in *Commonweal, America,* and *Cross Currents,* and has submitted a chapter from his dissertation to a scholarly journal. He is a dynamic teacher, hard worker, loves to celebrate the liturgy, and be around young people; he wants to moderate the rowing team and encourage students to join the Jesuit Volunteer Corps.

On the one hand, Hope is not, by purely secular standards, the "best" candidate, but he is the kind of teacher who has traditionally given most Jesuit schools their character. On the other hand, a lot of factors may — probably will — block him at St. Ignatius.

Some of the candidates have Ivy League degrees and have published books; Hope's "field" is "wrong" — the department wants late nineteenth-century, he's early- — or his proposed courses overlap with someone else's favorite course; only six members of the department are women, so there should be another woman; some faculty abhor interdisciplinary topics; the five junior faculty fear that Hope will have an edge on them in the competition for tenure in an already overtenured department; the Jesuit member, for personal reasons, is reluctant to support Hope vigorously, etc., etc. . . . None of these reasons is completely irrational. At the same time, if this pattern continues indefinitely, and unless someone intervenes to convince the department of the value of a new young Jesuit, St. Ignatius should probably call itself something else.

What can St. Ignatius — or any Catholic college in a similar situation — do? Let me mention some of the various ideas that have been proposed and some of the difficulties each entails.

1. *Phase out the Jesuit identity gracefully but decisively.* Although Jesuit superiors could not "close" St. Ignatius, they could conclude that, since lay-faculty support for the Jesuit identity is lukewarm, St. Ignatius should not be listed among the twenty-eight. They could sell the seventy-room Jesuit residence to the college as a dorm and let the handful of tenured Jesuits who wish to remain rent a house off-campus. This will be painful in many ways. The salaries of the employed Jesuits had helped support the retired fathers in the community who will have to find new homes. Some of the Jesuit faculty, because of age or lack of marketable skills, won't find new jobs easily. On the other hand, this may lead to new opportunities. According to the principle of the greater good, the president, and some faculty, may take positions at other Catholic colleges in the area and impart some Jesuit values without being in a Jesuit institution. It may become a process of death and rebirth, or simply facing the kind of "death" — or "indifference" to material success — that is at the heart of Ignatian spirituality.

2. *Draw the wagons into a circle.* Another scenario would center the university apostolate more in the religious commu-

(Continued on page 174)

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DON'T TREAD ON US

CANON LAW & CATHOLIC COLLEGES

CATHOLIC EDUCATORS may be increasingly concerned about maintaining a distinctive Catholic character in their institutions of higher learning, but they are not at all willing to have such a character defined and imposed from outside. That explains why a collective groan seemed to arise from Catholic campuses a year ago when Cardinal William Baum, prefect of the Vatican Congregation for Catholic Education (VCCE), distributed the second draft of the congregation's proposals to regulate Catholic colleges and universities.

This "Proposed Schema for a Pontifical Document on Catholic Universities" builds on canons 807-814 of the new Code of Canon Law, some of which had already disturbed U.S. Catholic educators by assigning to an undefined "competent ecclesiastical authority" the right to specify a college or university as "Catholic" and the power officially to "mandate" all teachers of theology. The new Vatican document reinforces these canons, suggesting in effect that decisions over hiring and firing theological faculty would be overseen by bishops and perhaps even by Rome, and underlining the power of outside authorities to withdraw "Catholic" status.

Such proposals counter the deeply rooted belief that basic decisions affecting academic life should be made within the academy itself — and according to the academy's own standards, including its religious standards in the case of religiously affiliated institutions. The Vatican view may also pose particular problems for the many U.S. Catholic colleges and universities which have opened their doors to numerous non-Catholic students and faculty members, some of the latter teaching in theology departments. Finally, the outside controls envisioned by Rome could raise serious questions about the accreditation and government funding of Catholic schools. The congregation's proposals show little understanding or appreciation of the ways in which Catholic higher education has adjusted to America's church-state separation.

Three groups of American college presidents have sent written responses to Cardinal Baum's office in Rome: the Association of Catholic Colleges and Universities (ACCU), which represents 90 percent of the U.S. Catholic institutions of higher education; the Association of Jesuit Colleges and Universities, which is comprised of twenty-eight institutions and represents one-third of the nation's Catholic student body; and an ad hoc group of university presidents called together for consultation by Theodore Hesburgh, C.S.C., president of the University of Notre Dame. All three groups have expressed dissatisfaction with the basic premise of the document.

"The document is inappropriate for us," explains Sister Alice Gallin, O.S.U., executive director of ACCU, which has collected written responses from 235 college presidents. "The juridical tone of the document does not fit American Catholic colleges," which are generally "not linked directly to the hierarchy, but are governed by independent boards of trustees."

Gallin acknowledges that in a country where the government is hostile toward the church — where universities are being nationalized, for example — a document on educational norms from the Vatican could strengthen the fragile position of a Catholic college. Similarly, in the countries where theological studies are largely in the hands of state universities, as in many European nations, it makes sense for the church to regulate theological professors rather than leaving these powers to the state. "But this is not the situation here," Gallin says.

William McGinnis, S.J., president of the Association of Jesuit Colleges and Universities says the unanimous response from the twenty-eight Jesuit colleges concurs with Sister Gallin's assessment. Basing his comments upon involvement in a prior legal battle, in which the need to establish the separate legal status of a church organization was pivotal, McGinnis cautions that the legal independence of Catholic schools must be scrupulously maintained. While McGinnis would reject any semblance of legal bonds between the Vatican and this country's Jesuit schools, he emphasizes the strong *pastoral* relationship which properly exists between them.

For McGinnis, one value of the entire discussion so far is the impetus it has given Catholic educators to define what, exactly, is a Catholic school? Why is it Catholic? How can it stay Catholic?

No one is denying Rome a role in any such discussion. But McGinnis and others feel that the role should be pastoral, not one of issuing juridical regulations. After all, the United States leads the world in the number of Catholic colleges and universities. They have flourished here in an environment of church-state separation, educational decentralization, and a distinctive mix of private and public institutions at the college and university level. So special are these circumstances when compared to other nations that James A. Coriden, in the massive commentary on the new canon law code commissioned by the Canon Law Society (Paulist, 1985), questions whether the new canons ought to be applicable to the U.S. at all. American Catholic educators may just know a thing or two about solving their own problems. On the other hand, a heavy-handed effort by the Vatican to guarantee "Catholic identity" will probably make any drift away from that identity appear all the more inevitable and attractive.

KAREN SUE SMITH

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nity itself with the Jesuit faculty looking for leadership more from the rector than the president. The community would take the initiative in recruitment and, in cooperation with the administration, sponsor Jesuit faculty by establishing special Jesuit chairs. In the extreme form of this plan, the individual Jesuit's contract would be with the religious community, which in turn would contract with the administration. One result of this could be, the argument goes, that a Jesuit who leaves the priesthood would also lose tenure at the college.

The Jesuit chair already works well at Georgetown and Boston College; but my impression is that additional structures which turn the community in on itself or which might weaken its loyalty to the Jesuit president, who usually needs all the loyalty he can get, will also dilute religious influence in the larger academic community of which it should be an integral part. Furthermore, any threat to an individual's tenure based on a change in his religious status would receive very little support from the academic profession, the courts, or — I suspect — from the broader religious community. This scenario also imagines, incorrectly, that Jesuits are of one mind on academic policy, or even on what a Jesuit college is. Rather, they are individualists, as likely to disagree with a Jesuit administrator or other Jesuit member of the faculty as any faculty member. Nor could the rector anticipate solidarity.

In a "start-over" scenario, the St. Ignatius Jesuits would establish a *college-within-the-college* — call it Borgia College — in a special dorm with strict study hours, no noise, no visitors of the opposite sex after 11 P.M., daily prayer, a curriculum loaded with Thomistic philosophy, three required theology courses, and professors noted for their orthodoxy. In this way, the argument goes, an elite corps of students would receive a "real" Jesuit education.

As attractive as this vision of order and its highly structured curriculum may seem, my fear is that these students would be prepared for a world which no longer exists, and that both they and their professors would lose sight of the ideal that the goal of *all* higher education is the free and fearless pursuit of truth — not just some truths which may reinforce a particular worldview. In short, we opened the ghetto doors forty years ago. We do not strengthen the Catholic intellectual life by pulling young believers back in.

3. *Take no initiatives,* for fear of offending some faculty, and allow "market" forces to determine the make-up of the faculty. The argument goes that a school with a name like St. Ignatius will inevitably attract lay teachers who admire Jesuit goals. Of course this is sometimes true; but the Lucey-Marquette study clearly contradicts this, and my experience in interviewing hundreds of applicants in six years as academic dean at Rockhurst and Holy Cross is that the overwhelming majority are attracted by the fact of a job, then by location, salary, benefits, opportunities for scholarship, and quality of the student body more than the religious aims of the school. Many said they shared or accepted our commitment to faith and justice in a general way, once it was explained. But most had given the character of the college little thought.

Catholic and Jesuit schools must adhere to the highest professional academic standards in the selection, evaluation, and tenuring of faculty. Religious commitment can never be a substitute for academic excellence and scholarship. But, increasingly, partly because the tight job market has sent more Ph.D.s from top secular universities into religiously affiliated colleges (often much to the intellectual benefit of the colleges), both the standards and the spirit of the colleges are set not by the school's religious traditions but by the professional associations — in economics, philosophy, political science, sociology, etc. — which by nature and self-definition are purely secular and value-free, even to the extent that being value-free is a value in itself. Somehow, religious schools must profit from the diversity and professionalism recent faculty have brought, yet not lose the religious purpose for which they were founded.

4. *In the hiring process, search for persons who already share the goals* spelled out in the official documents of the school. Rev. Daniel Degnan, S.J., of Seton Hall Law School, makes the case in another paper that all Catholic universities face this same identity crisis. They should resolve it, he says, by rediscovering John Cardinal Newman's educational ideas, and also by establishing a national planning commission that will help colleges find and hire a "cadre of Catholic men and women, highly qualified academics who would undertake a special responsibility toward the Catholic tradition and culture of the school and the life of the student body." Legal precedent, he says, would support religious schools in these efforts.

In a sense, this would extend the principle of affirmative action — already applied to minorities, women, and Jesuits — to laypersons with special personal qualities. In my own formulation, this plan does *not* require that the teacher be Catho-

SPEAKING TO Jesuit university presidents from around the world gathered last November at Frascati, Italy, Jesuit Father General Peter-Hans Kolvenbach made the following observation: "Each discipline within the realm of the humanities and social sciences is well aware that the values transmitted depend on the inevitable assumptions about the human person . . . It is here especially that the promotion of justice in the name of the Gospel can become tangible and transparent."

Kolvenbach made special note of how these matters relate to the teaching of economics. "Economics, for example, while it has its own methods and rules, when taught and studied from the perspective of the promotion of justice, will refuse to be locked into a concept of economy which only deals with 'things,' but will see that it has to consider the relationships among persons; in this perspective, economics will see material things as instruments for the service of individual people. . . . all other science and technology, when taught and studied from the perspective of the promotion of justice, will be acutely conscious that all research must ultimately promote the dignity of the human person."

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lic. Indeed a secular humanist or a religious Jew can often embody some of these ideals, such as a commitment to social justice and high standards of scholarship, and pursue them more vigorously than certain Catholics.

Yet this will not happen easily. Last spring the Holy Cross administration asked the economics department to try to make one of the two persons it was hiring someone who shared the "general thrust" — i.e., the ideas that the poor are particularly vulnerable and that economic ideas have human consequences — of the American bishops' letter on the economy. It seemed to me as academic dean that, at this particular time, Holy Cross, a Jesuit college committed to social and economic justice, needed *one more* faculty member with these concerns. Opponents of this idea argued that this would put off the "best" candidates; that the economics "profession" and other academic professions were value-free; that personal values were irrelevant in the hiring process; that considering any personal beliefs in the hiring process was a violation of academic freedom. Widespread opposition to this proposal, opposition which tapped into other faculty-administration conflicts, led to my resignation.

Ironically, partly because Holy Cross is so "Jesuit," with its exceptionally loyal alumni, liberal arts tradition, reputation for Christian liberalism, Catholic and boarding student body, high attendance at Mass, and thirty working Jesuit faculty or administrators, I naively overestimated the faculty's willingness to accept an idea which seemed to follow from the nature of the institution.

This essay does not argue that my Holy Cross proposal was the best, or even a wise, approach. Good people can disagree on that. It does argue that personal attitudes and values do matter in recruiting faculty, particularly in certain fields. In fact, in his address to the Jesuit presidents in Rome in November 1985, the Jesuit General, Fr. Peter-Hans Kolvenbach, singled out economics and medicine as fields which "when taught and studied from the perspective of the promotion of justice, will be acutely conscious that all research must ultimately promote the dignity of the human person."

5. *The future of Hope.* We should consider the possibility that Father Hope's expectations in applying at St. Ignatius are unrealistic. Perhaps he should have fattened his dossier with scholarly publications before applying, and downplayed his interests in students. But then, this was the year there was an opening; and he simply presented himself as he is — expecting that his Jesuit priesthood and pastoral enthusiasm would be assets.

PERHAPS TODAY'S young Jesuits will have to add new dimensions to their asceticism: a willingness to undertake the best possible Ph.D. programs without the confidence that they will end up with suitable positions at Jesuit colleges and universities; a readiness to be a Jesuit presence at a non-Jesuit institution, such as the several outstanding Jesuits now at the Catholic University, the University of Virginia, and the University of Missouri; the energy and emotional resources to deal with the frustrations and challenges of the job search — resumés, interviews, presentations and faculty politics; the discipline to produce the scholarly articles that will lead to both tenure and, more important, a lifetime of productivity; and the spiritual "indifference" to success that will allow them to "fail" or lose tenure if the cost, in terms of moral compromises, is too high.

When I explained my resignation to the Academic Affairs Committee of the Board of Trustees at Holy Cross, a group which had always supported me, one asked if I believed it was still possible to have a really Jesuit college or university. I replied that I had devoted the last sixteen years of my life as a teacher at Fordham, and dean at Rockhurst and Holy Cross to the conviction that it was possible. That, of course, did not answer the question.

I suspect that the two plans that offer the best prospects for the future are: a willingness on the part of Jesuits to disengage themselves from institutions that do not give them the best opportunity to fulfill their mission in the church as they understand it; and a willingness on the part of the administration, faculty, and trustees of certain institutions to *spell out* the initiatives they would take, including some sacrifices, to attract both the few Jesuits available and laymen and women "who would undertake a special responsibility toward the Catholic tradition and culture of the school." I think these initiatives should include a special reference to the moral dimension of the issues of peace and justice.

At the same time, the wisdom of what I would call the McLaughlin-Walsh 1964 rule seems more powerful than ever: that Jesuits and Jesuit schools should try to lead; that one Jesuit — or one hard-working, religiously committed man or woman — who stands out is worth ten who sit back. In this sense, what appears as a crisis of numbers may become an invitation to self-death and eventual renewal.

Leah Shelleda Fulton

Don't Put All Your Eggs In One Basket

Hide some in corners
so you may suddenly
come upon them
and the shape
of beginning
will startle you.
Others could be painted,
transferring all that
you know of myth
and geometry
onto the shell.
Then you will know
the exact distance
between you and
the rising god.

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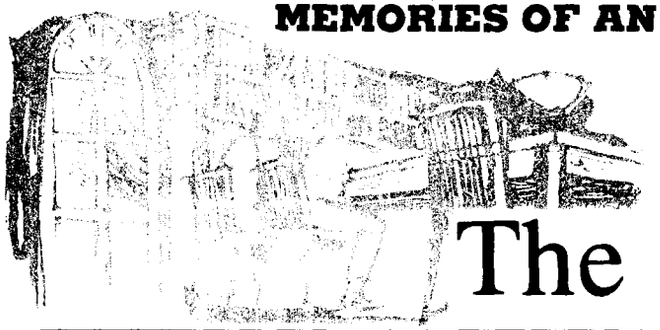

The wind & the rain

NEVILLE BRAYBROOKE

IN MY STUDY I have an attaché case in which I file away income tax forms and other such papers. It has a beaten-up look. Once it was unmarked and highly polished, and as a boy of thirteen I carried it proudly to Ampleforth for my first term. My mother had packed it with my overnight things — and added an apple, a banana, and a bar of chocolate. I put in three books — *Brighton Rock, Crome Yellow,* and *Penguin Island.* I knew nothing of their authors, for my favorite writers at the time were John Buchan, Rider Haggard, and H.G. Wells. A cousin of mine, who was down from Cambridge on the long vac and who had a predilection for old-fashioned schoolboy slang, had given me these books and assured me that they would impress everyone at my new school. "The monks will think you a capital fellow," he said. "Absolutely capital."

At Ampleforth when I arrived in the autumn of 1936 there was a rule in force by which any books that you brought back had to be "passed" by your housemaster. So, innocently and with simple pride, I presented my three. They were immediately confiscated. When I protested that they did not belong to me, I was told that I could claim them back at the end of the term.

During the Christmas holidays I set about reading them. The Greene and the Huxley made little impact. Yet there is one scene in Anatole France's *Penguin Island* which I have never forgotten. It is where the Heavenly Council cannot decide whether the penguins have gained immortal souls as a result of being baptized by Mäel, until St. Catherine of Alexandria speaks up for them and pleads: "Give them souls — but tiny ones." I have found this a consolation to remember whenever a dog or cat of mine has died. But basically, I am a cat man.

So, too, was my father. My only childhood memory of him was when he held up a tabby cat to the bars of my cot. I was about two and a half. We were not to meet again for more than a quarter of a century. My mother never referred to his departure — and for some years I assumed that she must be a widow. After all, other boys at my preparatory school had widowed parents. Then one day I heard a whispered conversation that changed everything. This occurred in the Cadogan Hotel, where my *Catholic* godmother lived. I ought to explain here that I had two godmothers: the first I acquired when I was christened in the Church of England (my father was the young son of an impecunious clergyman), and the second I acquired a few years later when my mother became a Roman Catholic. The conversation to which I refer took place between my mother and my Catholic godmother, and although it was whispered, instinctively I knew it was about my father and that he was still alive. Yet I was afraid to ask any questions about him.

Only at Ampleforth did I discover the truth when, just before the outbreak of World War II, I saw a photograph of my father in a Sunday paper. In the paragraph below, there was a reference to his marriages — the third had been to a poet — and to the fact that he had written a number of biographies. These included lives of James Barrie, Hilaire Belloc, G.K. Chesterton, Noel Coward, Lord Alfred Douglas, and Bernard Shaw. Indeed Chesterton to whom he was related, as I subsequently learned, had not only helped to pay for his education, but had used his influence to get him work on several Fleet Street papers.

So, in 1939, with my father's portrait before me, I at long last knew where my literary aspirations came from. I grew less nervous about showing my poems to a few selected friends and masters. About eighteen months later I even submitted one to the *New English Weekly,* a paper which had T.S. Eliot on its board, and to which T. Charles-Edwardes, who taught history in the sixth form, was both a subscriber and a contributor. He would lend us his copies to read. Then one winter's evening just after the 7:30 bell had gone, which meant the end of work for the day and that supper would be served in ten minutes, he turned to me and said: "We are fellow contributors." No congratulation could have been better timed, because it gave me the necessary confidence, during my last year, to write round for reviewing. I was lucky with the *Catholic Herald,* and soon afterwards they began sending me poetry anthologies and books about the English countryside. . . . But to return to my first days at Ampleforth.

MY FIRST two years were spent in the junior house, and there I fell under the sway of a new lay master. Hugh Dinwiddy had been appointed to be the school rugger coach and to teach English. At rugger I never distinguished myself — or even liked the game — but it was his custom to encourage

NEVILLE BRAYBROOKE, *a British writer, editor, and critic, is presently at work on an autobiogrpahy.*

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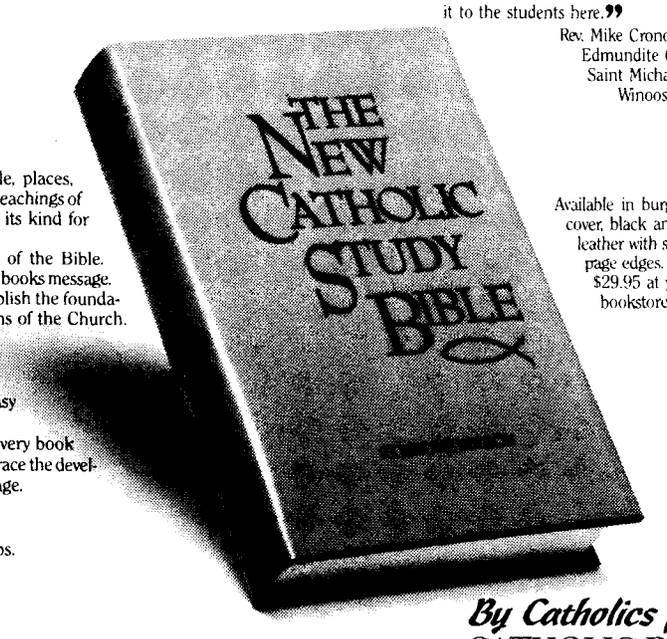

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the school XVs to read an Oscar Wilde play before a match. Friends of mine in his teams spoke highly of the practice as a means of calming the nerves. I myself cannot speak too highly of Dinwiddy's power to generate enthusiasm for the English language. The essays of Beerbohm, Belloc, Chesterton, and Virginia Woolf I had never heard better read. Once he set us an essay to write on "How One Ties One's Tie." No diagrams, he said, would be permitted. It remains the most testing task that I have ever been set as a writer.

Hugh Dinwiddy was a convert and had been educated at Radley. So had some of my mother's family — but they were rabidly anti-papist. When one of my aunts was staying at Ripon and used to motor over to take me out to lunch on Sundays, I enjoyed the breaks — but feared the returns. I dreaded lest the monks might hear her refer to them as "Roman monkeys" when she dropped me off at the school entrance.

The mixed religious background from which I came — obsessive Catholicism countered by bigoted Protestantism — perhaps made it inevitable that I should become associated with that group of boys in my house who were preparing to launch a magazine that would cut across all religious frontiers. The inspiration for the enterprise came from Michael Allmand, and, after a year's planning, the first issue of *The Wind and the Rain* appeared in January 1941. The print-order was for four hundred copies. Five issues in all were produced from Ampleforth, and until Michael Allmand was killed in Burma at the age of twenty-one, he remained the driving force. After his death, I took over and carried on until 1951. Few "little reviews" survive more than a decade without going stale, and by then I was ready to move on. Recently, a firm that specializes in reprinting "little reviews" brought out *The Wind and the Rain* in three bound volumes, running to a total of 1660 pages. In the catalogue in which they announced it, the publishers quoted an anonymous critic from *The Times Literary Supplement* who, in 1951, had summed up the magazine as "one of the most exciting literary and ecumenical ventures of the period." In 1941 "ecumenical" was an unknown word to us.

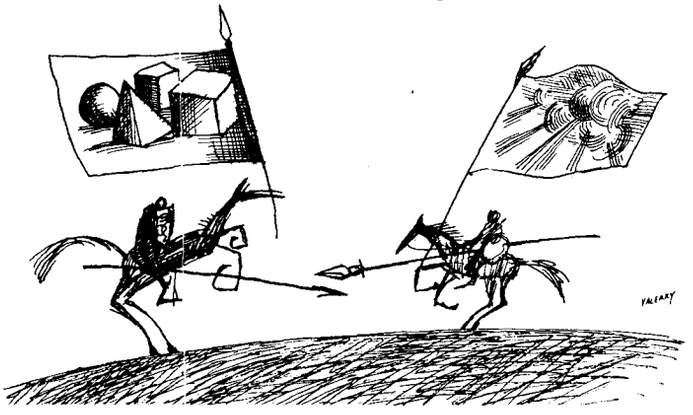
Not long ago I received a letter from Fr. Alban Rimmer, who taught history. He mentioned the tower classroom — and it brought back memories. Ampleforth has only one tower classroom. Instead of rows of desks, there are chairs, a long refectory table, and a bookcase at one end. Classes held here had a feeling of tutorials. T. Charles-Edwardes taught in this room, and sometimes the staff would invite their friends to come and talk on their favorite subjects. Hugh Dinwiddy brought the poet Paul Dehn. His subject was modern poetry, and it was from him that I first heard of Louis MacNeice's "Bagpipe Music" and nearly drove my friends mad reciting the couplet:

> It's no go the Yogi-Man, it's no go Blavatsky. All
> we want is a bank balance and a bit of skirt in a taxi.

Robin Atthill, another lay master, used sometimes to read us his own poems. I recall a particularly fine one, about a British bomber that crashed on the moors, which we subsequently published. He had taught Latin in the junior house, and later, when I was in the upper school, he sent me a postcard in the holidays that I still treasure. On it he has copied out a passage from a letter by William Cowper, dated 1781: "Man, especially man that writes verse, is born to disappointment, as surely as printers and booksellers are born to be the most dilatory and tedious of all creatures."

Father Alban was the editor of our *The Ampleforth Journal*, and with him we discussed many of our editorial problems. He told me in his letter that we had introduced him to the work of John Betjeman. In those days Betjeman was a cult figure. (In 1947 when he sent a poem to *The Wind and the Rain* — by which time the circulation had risen to seven thousand — he signed the accompanying note: "Starving and Forgotten John Betjeman.") Betjeman was an Anglican, and in the early 1940s, in Catholic circles, there was constant speculation about people "coming over." "Coming over" meant converting to Roman Catholicism. In his journals Evelyn Waugh describes the enthusiasm of a friend who, at the mention of any non-Catholic name, would say: "What chance of their coming in?" (As a period footnote, I might add that in 1941 my housemaster used to dismiss the work of Lytton Strachey and Evelyn Waugh by saying: "They are both debunkers.")

Denominational loyalties when I was a boy were so intense that I frequently had the impression that it was worse to be a Protestant or an Anglican than an atheist or an agnostic. One explanation for this attitude could be because it is easier to convert somebody from nothing to something, whereas it is far harder to persuade someone to exchange one set of beliefs for another, especially when so many of those beliefs, such as the acceptance of Christ's divinity or of life after death, remain the same. I consider myself fortunate to have been taught RI (religious instruction) for several terms by Fr. Aelred Graham. His appearance and manner were ascetic and scholarly in the extreme. Yet there must have been something in his approach to us, of which we were quite unaware at the time of listening, which fired us when we were alone to discuss subjects far outside the RI syllabus. Was Franco really a Christian crusader? Is a devotion like Fatima — apart from its unfortunate name — suitable to the Anglo-Saxon temperament? Why did so much of the Catholic press appear dyed-in-the-wool conservative? Had not Eastern religion something to teach Western? Readers of Father Aelred's postwar writings will



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find these questions treated with *caritas* and brilliant *claritas*.

A "little review" that is both literary and religious has to be prepared to pioneer in each sphere. We soon discovered that it was easier to find exciting poems and stories than exciting religious articles. Years of ecclesiastical censorship in England had sent underground independent Catholic thought. The editors of over thirty journals, nearly all religious and mainly Catholic, were to reject Simone Weil's work before it at last found a place in *The Wind and the Rain*. Perhaps one advantage of *The Wind and the Rain* was that it was not a house journal like *The Month* run by the Jesuits, or *Blackfriars* run by the Dominicans. If our magazine had antecedents they were Bernard Wall's *The Colosseum* or Martin Turnell's *Arena*, although in 1941 we had heard of neither. Our greatest encouragement for the policies which we were pursuing at Ampleforth came from a lecture that Barbara Ward gave to the school in which she suggested that the Catholic ghetto mentality of the last century had been replaced in this century by an exclusive Catholic club mentality ("Will he join us?"). So we invited her to write about secular and religious freedom in our third number, and in our fourth issue we had Clifford Bax discussing Buddhism and the Buddhist attitude towards the soul. Later on, Emil Brunner, Gandhi, and Jacques Maritain were to be contributors. Had we known it, our definition of theology was close to Richard Hooker's in the seventeenth century: "the science of things 'divine.' " For note in employing the word "divine" Hooker avoids the limitations which the term "Christian" might have implied.

"It is for editors to present their aims and to defend their choices, but not to assess their achievements." That was a view I put forward in a lecture on "little reviews," which I gave in 1953. My father happened to be in the audience, and after it was over he sent up a note introducing himself. Later, when we talked and tried to bridge the many years since we had seen each other, he said that my view of editorship would have pleased Chesterton. "Shortly after you were born," he told me, "GK used to bounce you on his knee."

WHEN I THINK BACK to my days at Ampleforth, this seems the place to say something of my headmaster. As a boy I had no doubt that Fr. Paul Nevill belonged to the great tradition of headmasters. Once a week he taught the IVth form a subject called modern history and would take as his starting point some item of news from *The Times*. His aim was not so much to impart information, though he assuredly did that, as to stimulate a lively debate among us. He had the power to make each one of us feel an individual, and in 1952 when Ampleforth celebrated its 150th anniversary there was not an old boy who returned whom he did not instantly recognize. He had a strong distaste for that rigidity of mind, popular among some educationalists, which says that every moment of a boy's life must be planned. Certainly had that been so, *The Wind and the Rain* would not have come into existence. He maintained, too, that the price of freedom was that some would always abuse it, and when he was asked what it was that distinguished Ampleforth from other public schools he replied, "We educate our boys for death by way of a Christian life."

Ampleforth is listed in *Whitaker's Almanac* and elsewhere as a public school. But the question arises, is this a satisfactory description? Can a school which is primarily both monastic and Catholic be also a public school? Or, will there always be an uneasy sense of compromise? When I was a boy I used to hear it said that Ampleforth was "a school for the sons of Catholic gentlemen" — which seemed to me both inaccurate and snobbish. Rather, in retrospect, I now see Ampleforth as a school (and I am using that term in the widest sense) for the sons of St. Benedict — both lay and religious. For his Rule makes it clear that educating boys or the brethren is neither a more nor a less monastic occupation than tending the crops or looking after the cattle. In a memorable line of Auden's that I have quoted before, it is a case of bringing together "the real world of theology and horses."

Stage

BOBBING & INVADING

AUNT DAN & BENEFACTORS

THE SUCCESS of *Aunt Dan and Lemon* is something of a surprise since Wallace Shawn does not make things easy for the audience. The play begins and ends with long monologues — very long ones (the closing speech runs almost eight pages in the printed play) — and American audiences are not supposed to be able to listen so attentively. Add that the material of Lemon's speeches — a rumination on human nature that becomes a defense of the Holocaust — is necessarily offensive to many members of the audience. Add, too, that the rest of the play consists of set pieces, most of them by Aunt Dan, or brief scenes, presumably intended as thematic illustrations rather than emotionally absorbing mini-dramas. That at least was the effect of the scenes when I saw the play, primarily because the doubling of the roles never allowed much differentiation in the characters. This was particularly obvious in the case of Shawn himself; so unmistakably Shawn, physically and stylistically, the author-actor gave so forceful a reading of Lemon's father that he carried the character into the other, smaller roles he played.

Aunt Dan and Lemon is a teaching play of sorts, but the lesson of the play is not the one that the title characters are teaching. As the play opens, Lemon invites the audience ("little children") into her "little flat," into her life. Her explanation of who she is and how she got that way will presumably enlighten us about what human beings are truly like. Lemon is a young woman in her twenties, a recluse living largely on fruit and vegetable juices (a wall of jars full of colored liquids looms behind her, interior decoration as threat) and filling her days with memories — most of them second-

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hand, having been received from Aunt Dan's stories — and from books about the Nazis. (An alert student of mine suggested that her name indicates that she is living on her own not very nutritious substance.)

At first glance, Aunt Dan appears to be a marked contrast to the emotionally desiccated Lemon whose experiences are largely vicarious and whose deliberate speech, in Kathryn Pogson's compelling performance, underscores the death-in-life quality of the character. The Dan whom we see holding forth to the mesmerized Lemon, at age eleven, is vigorous, raunchy, funny, vituperative. As Linda Hunt played her, she was so alive, so vital that the audience (I, at least) was initially taken in by her charm. The trick is to step past her surface appeal, actually to listen to her words. The underside of Dan is already detectable in her amusing first speeches, but not as clearly visible and audible as in her long defense of Henry Kissinger, whom she admires as a doer whose ability to make decisions is more important than the moral or immoral implications of his choices. Her long speech, which begins as a reasoned political statement, turns increasingly self-revelatory as her attack on the "filthy, slimy worms" who criticize Kissinger calls up a vocabulary that reveals her own attraction to violence, to blood, to corruption. In the scenes that follow, we see her friend Mindy sell herself for money and then, as a paid killer, murder a man. (Dan's own sexual adventures are depicted as similarly unfeeling if not so venal.)

Lemon is an odd extension of Aunt Dan and her friends. Their playfulness masks a lack of genuine connection (the appeal of Mindy for one of the characters is that "she never asked anyone for anything but money") which becomes in Lemon an almost complete separation from other people. She even turns her back on the dying Dan, whose condition might demand some sacrifice. Dan's refusal to consider compassion as a necessary ingredient in the decision-making process becomes for Lemon an acceptance and finally an embracing of evil. Not only are these people willing to kill to protect their own view of the correct and comfortable life, but the killing itself is pleasing. As Lemon makes her way through her thickets of logical illogic, we can almost see again Aunt Dan, aroused by Mindy's account of murder, reaching out caressingly to touch the lips that tell so enticing a tale.

Lemon's mother is the only character in the play whose feelings and ideas oppose those of Aunt Dan and Lemon. Yet the softness of Lemon's mother is no match for the violence of Lemon's father or the overriding power of Aunt Dan's pseudo-rationality. Drama, the old textbooks tells us, is fueled by conflict, but Wallace Shawn has played an impressive variation on that assumption. The tension in *Aunt Dan and Lemon* is between audience and characters. There is no one on stage to say an effective *no* to Lemon. The audience, unless it is seduced by the plausibility of Aunt Dan and her peculiar pupil, has to do its own rejecting. Some members of the audience, judging by reviews and comments in the theater, reject the play without realizing how carefully Shawn has devised the work as an ally of the audience against the characters and their ideas.

BENEFACTORS, like *Aunt Dan and Lemon*, takes place in a then-and-now intermeshing of events, but the remembers here are the four main characters. The play is about public and private benefaction and what it does to giver and receiver alike. David is an architect who, eighteen years before the play's *now*, is commissioned to design a public housing project that will provide living space for many more families than live in the decaying semi-detached villas of an 1890s experiment in suburban development. For him, the project is a problem to be solved; the desires of the present residents are of no importance in his grand scheme of doing good by building well. The project is never built. It dies of petty municipal squabbling, public indifference, changing tastes and, most of all, the overt opposition of David's friend, Colin, who acts less from principle than from an inherent desire to tear down. Colin has the tacit and sometimes overt support of David's wife, Jane, who believes in the rehabilitation of buildings and lives as well. David's chief supporter is Sheila, Colin's wife.

Although the underlying debate about goals and means is a serious one, Michael Frayn's play takes no position on the subject. Most of the characters have changed their own ideas on the matter by the end of the play.

The private story is where Frayn's playwriting heart lies. Ebullient David and efficient Jane, against their better judgments, look after, shore up, feed, and comfort acidulous Colin and helpless, hapless Sheila. By the end of the play, Sheila and Colin have separated, but Colin seems no more alone than he did with Sheila, and, as usual, she seems poised on the edge of great expectations. David and Jane are still together, but not close, and David, the most obvious victim of their good deeds, is deflated by his professional failure and reduced to assuring the audience that they are "happy enough." Jane, more in control of herself and her life, recognizes her loss as well. Looking back at the beginning of the play, she says, "He was happy then. Yes! He was! He was happy!" At the end she says, "And yes! I was! I was happy!" Unfortunately, this important last speech of hers was almost lost in production by the positioning of Jane and David on stage and by Glenn Close's oddly quiet reading.

The production is generally well-performed, although Sam Waterston's accent is at first disconcerting. While both Waterston as David, and Simon Jones as Colin do commendable jobs, it is the performances of the two actresses that most define the play. When I read the work, Jane came across not only as a good-hearted and well-organized woman, but as one whose kindness helps to cripple the inept Sheila, doing good to her as David would to the residents of his incipient project. Glenn Close is predictably the comforting and able woman, but the dark side of the character surfaces mainly in her scenes with Waterston. She is certainly no match for Mary Beth Hurt's Sheila. Hurt's is a remarkable creation. The actress has developed a bowing, bobbing walk for Sheila and a grating laugh that turn her into an aggressor whose uncertainty and lack of assurance become oppressive. As played, *Benefactors* is an invasion play, like Edward Albee's *A Delicate Balance*, in which the refugees take over and redesign their refuge.

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Benefactors may not be as fascinating or as serious as *Aunt Dan and Lemon*, but it is an interesting play impressively performed. It is worth the price of admission to see Mary Beth Hurt moving her proper, humble Sheila crabwise into the lives of David and Jane.

GERALD WEALES

Screen

TITLE PAGE

A TRIP TO REMEMBER

THE TRIP TO BOUNTIFUL is short on plot, but long on character. The story simply involves an old Texas woman (Geraldine Page) desperate to see her old farm before she dies. Directed by Horton Foote, *The Trip to Bountiful* succeeds where his painfully understated study of Texas, *1918*, failed: finding human wealth in meager settings. The film's surface isn't bountiful: it even echoes other recent Texas movies like *Places in the Heart*, using some of the same locations, and, at one point, the same central hymn, "Blessed Assurance." Nevertheless, it attains individuality because of the strong central performance, and the pathos it achieves at portraying old age and its search for roots. Page wants to go home (to an old run-down farm) one more time before she dies, and thereby hangs the tale.

Page (who has received her eighth Oscar nomination for her performance) plays Carrie Watts, living in tight quarters in Houston in the late 1940s with her son (John Heard) and spoiled, termagantish daughter-in-law Jessie Mae (Carlin Glynn). Heard is eager to please and puts up with his wife's bossiness, saving his filial tenderness for midnight hot milk. The most painful scene in the early part of the film shows him allowing his wife to abuse his mother over a recipe. One readily understands Page's determination to escape her neo-Gothic imprisonment, where she has to conceal her pension check to succeed at escape. Small bits count for everything here, even the way Page keeps secretly admiring and then stealthily stuffing the check back into her baggy flower-print dress. It contrasts perfectly with Jessie Mae's late forties', svelte, high-shouldered scarlet suit.

Foote lightens the tone by avoiding stereotypes and providing some comedy. Jessie Mae is genuinely concerned when she fears her mother-in-law is having a heart attack; the escape is a good example of light mock-heroic, as the older woman dodges her pursuers in a bus station. Under Foote's direction, Page conveys a fine sureness of tone here, poised perfectly

Sculpture by Paul Granlund

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between humorous gesture and genuine fear.

The only false note in the film follows this escape: a bus ride in which Page opens up to a young woman (Rebecca de Mornay) who, in effect, becomes a daughter to her. Their conversation covers too much ground, as Foote searches for more parallels between their emotional histories than necessary. Fortunately, it centers on Page's devoted quest for Bountiful, a once prosperous farm town on the Texas Gulf where the soil failed and which is not even reached by bus routes anymore. Along the way Foote also raises enough suspense about the old woman's fate—will she get there? where has that pension check gone? will her heart condition act up again?—to keep us involved despite the languid pace.

The best scene in the film is not the conclusion of the quest, but a critical turning point. In a woefully decrepit bus terminal, empty of all other passengers, Page has to appeal to a sheriff (the admirably stolid Richard Bradford) not to stop her from trying to get the last few miles to Bountiful by herself. Here I could not help recalling Peggy Ashcroft in *A Passage to India*. Maybe it's the difference between American and English acting, or Foote and Forster, but Page's melancholy outburst against fate seemed less hammy, less self-consciously important. Her speech contains both the glory and vulnerability of a dreamer, especially an old one in a Sisyphean spot.

If you like Americana, *The Trip to Bountiful* would be worth seeing for the sets alone, which vividly catch the late 1940s, when Coke, beauty shops, and sleek Greyhound buses were in full vogue. If the film has less drama than other recent "roots" movies, it approaches the look of the past more accurately, and better conveys its threadbare dignity. At the end, however, more needs to be said about how few elderly get to live out the dream of going home one more time. A more realistic film might have profitably explored that sadness.

TOM O'BRIEN

Books: CEREBRAL MYSTERIES

THE MAN WHO MISTOOK HIS WIFE FOR A HAT, AND OTHER CLINICAL TALES

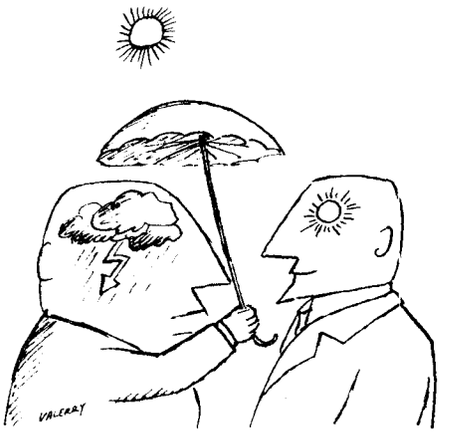
Oliver Sacks

Summit Books, $15.95, 233 pp.

Paul Baumann

AT FIRST glance the neurological casualties in Dr. Oliver Sacks's *The Man Who Mistook His Wife for a Hat* may remind you of all those peculiar folks on your freshman year college hall, but as it turns out, things are not quite that bad. Of course the gentleman referred to in the title — suffering from severe visual agnosia — makes life around the house seem a little like a "Honeymooners" skit, with Ralph and Norton giving the girls a very hard time indeed. And that's only the beginning. In another case, Jimmie, the forty-nine-year-old "ancient mariner," is caught in a time warp that would make Rod Serling proud. People find strange legs — their own, usually — in their beds, while others suffer from olfactory overload or the paradoxical effects of neurosyphilis's return in old age. In other words, the eye hath not seen, nor ear heard, what the good Dr. Sacks has in store.

A professor of clinical neurology at Albert Einstein College of Medicine, Sacks possesses the gifts of a speculative philosopher and the subtler, rarer skills of an old-fashioned doctor who was taught how to take a history. He knows a good story when he treats one, and propounds a conundrum with the same vigor of expression, eye for detail, and vivid sense of character that made Sir Arthur Conan Doyle, another English physician-writer with a profound regard for the spiritual properties of intelligence, a master storyteller. Sacks shares with the creator of Sherlock Holmes a fascination with what we might call cerebral mysteries. In fact, when Sacks introduces his patients and their fantastic problems, he all but turns to an invisible companion after each clinical description and says, "And what, Dr. Watson, do you make of that?" "Extraordinary," comes the reply. "A singular case, Holmes." And so it is with *The Man Who Mistook His Wife for a Hat*: a collection of singular cases, written in a singularly felicitous style.



The case histories collected here concern Sacks's investigations into what he calls the neurology of self, and illuminate the nature of mental processes and the false certainties that beset our common notions of defective intelligence. In accomplishing this, Sacks displays a theoretical audacity not unlike Freud's and the moral perspicuity of a Robert Coles or George Orwell.

Sacks is concerned with neurological impairments affecting the right hemisphere of the brain. Our most basic understandings of reality, Sacks says, are affected by this comparatively little known area of the mind. The sense of what is real—as inexplicable as it is rudimentary—is apprehended in concrete, personal, and what Sacks calls iconic terms. In these neurological transactions, the right hemisphere differs fundamentally from the left. On the left side the mental processes are abstract, conceptual, and schematic—what might be regarded as the higher functions. But the

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brain-as-computer model does not apply to the right hemisphere, where knowledge is shaped and retained in a more organic and sensorial way.

On the right side mental operations are cast in a symbolic mode and depend on what Sacks calls our narrative sense of ourselves. Neurological afflictions, like hyper-amnesis and hyper-gnosis, "testify to the essentially 'melodic' and 'scenic' nature of inner life, the 'Proustian' nature of memory and mind." Moreover, the experiences of his patients suggest that at least some neurological incapacities offer "portals" through which the nature of being and the mysterious origins of the self can be glimpsed.

A patient's struggle to maintain his identity in the face of neurological chaos is what interests Sacks. The spirit, the soul, the self, cannot be merely calculated or systematically diagrammed. Meaningful existence is the product of the spirit's struggle for coherent expression. Being deprived of the ability for such expression can be a form of damnation, a kind of neurologically imposed perdition. "Experience is not possible until it is organized iconically; action is not possible unless it is organized iconically. 'The brain's record' of everything—everything alive—must be iconic. This is the final form of the brain's record, even though the preliminary form may be computational or programmatic. The final form of cerebral representation must be, or allow, 'art'—the artful scenery and melody of experience and action."

Even when the conceptual apparatus of the left hemisphere is shattered, the neglected powers of the right brain can be cultivated—through story, music, and art—in a way that liberates the mentally impaired from the prison of their physiological incapacity. Stories, and especially music, provide the context, the sequencing of events, the schematic framework that the injured mind cannot provide for itself. Despite their classification as mental defectives, the so-called simple-minded possess a "quality of mind" rich in meaning, memory, aesthetic and symbolic power. Sounding very much like Bruno Bettelheim on the ontological efficacy of fairy tales, Sacks reminds us that only story and symbol give a truly empowering and purposeful "sense of the world" and our unique place in it.

Sacks's larger ambition is to develop what he calls an "existential neurology" or "romantic science" that will shed the rigid computational paradigms of traditional neurology and open itself up to the dynamic "powers" of the mind. "Our cognitive sciences are themselves suffering from an agnosia," he says of the emphasis contemporary neurology places on abstract reasoning alone. Turning with renewed curiosity to the concrete, personal, and symbolic powers of the mind will help restore the true complexity of the human subject to the center of scientific investigation.

"The patient's essential being is very relevant in the higher reaches of neurology," Sacks asserts. That person can only be fully understood when we "deepen a case history to a narrative or tale." The truth about existence, Sacks writes, is that "to be ourselves we must have ourselves—possess, if need be repossess, our life stories. We must 'recollect' ourselves, recollect the inner drama, the narrative, of ourselves. A man *needs* such a narrative, a continuous inner narrative, to maintain his identity, his self." It is that narrative that doctor and patient use to stave off neurological catastrophe, and that even those untouched by such trauma must use to fashion an identity.

In *Time and Myth: A Meditation on Storytelling as an Exploration of Life and Death,* theologian John S. Dunne made similar claims for the role story plays in rendering the world meaningful and the self whole. All identity is maintained in the face of chaos, he suggested, and the individual is lost unless "the story of the world . . finally becomes the human thing that mediates between man and the unknown . . ." It has apparently become Sacks's happy task to insist that science finally speak in a language that can accommodate such truth, for Sacks tells us that we must first know the world as symbol, if we are to know it at all. Even Holmes would have been baffled by that mystery.

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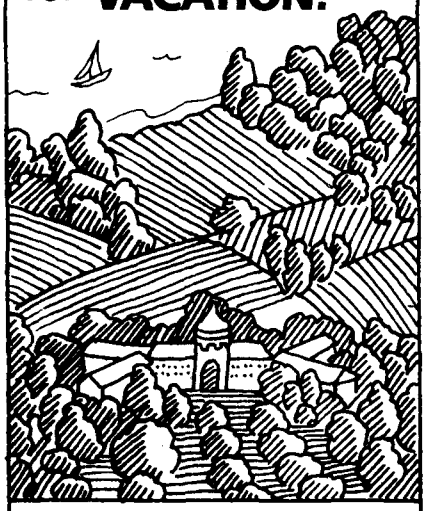

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Belaboring education

THE TEACHER REBELLION
David Selden
Howard University, $16.95, 260 pp.

Maurice R. Berube

WITHIN a generation, American teachers have come to wield enormous educational and political power. Through their two unions — the National Education Association with 1.7 million members, and the American Federation of Teachers, AFL-CIO, with 600,000 members — teachers have become a force to be reckoned with. Yet, what influence have these unions had on American labor and indirectly on social reform? Most important, has their impact on education been beneficial?

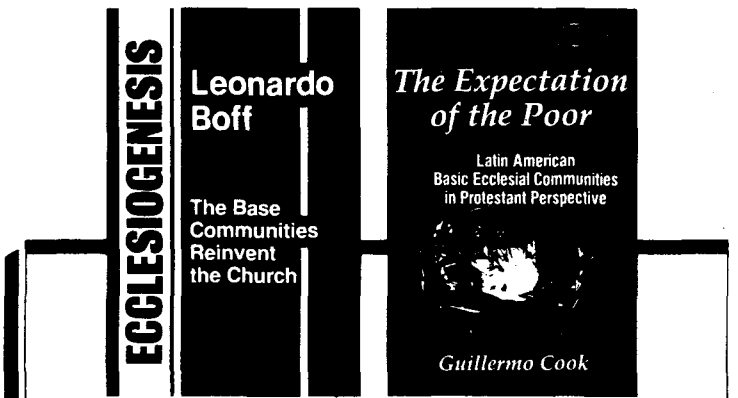
David Selden, past President of the AFT and chief architect of the teacher rebellion, tells us how far they have come and how far they have to go. Selden is a most appropriate chronicler of the rise of teacher unionism. It was largely through his efforts as a paid organizer for the AFT that the breakthrough in collective bargaining occurred in New York City in 1961. That led to a chain reaction nationwide and the dawn of teacher unionism. The AFT and the NEA (jolted from its "professional association" stance), led the way to union bargaining victories throughout the country. In time both organizations would be indistinguishable from one another.

For Selden, the ultimate dream was one big teacher union that would be the cutting edge of social reform. As the son of two Midwestern teachers who were both Socialists, Selden took teacher unionism to mean improving the economic lot of teachers while pursuing social change. In that respect, he was in the tradition of such teacher social-activists as John Dewey and George Counts, founders of the AFT.

As AFT president from 1968-1974, Selden attempted to realize his dream. He spent that time trying to merge the AFT with the NEA while steering the AFT toward progressive goals from his socialist orientation.

For reasons Selden makes clear, neither merger nor social reform finally came about. Teachers remain divided, with the NEA and AFT pursuing separate agendas. What had worked for Selden in uniting various teacher organizations in New York City simply was not applicable on a national level.

Moreover, business unionism eventually won out over social idealism in the AFT. Ironically, the NEA, formerly a bastion of conservatism which had once allowed segregated locals in the South, had become the more liberal of the two organizations. It was Albert Shanker, Selden's younger protégé, who led a bitter and successful coup against Selden in 1974. The more conservative Shanker, also a former Socialist, moved the AFT to the right of center. On certain issues, such as defense, foreign policy, and af-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firmative action, the AFT leadership is closer ideologically to the Reagan administration. On key educational issues, however, the conservative Shanker still maintains his distance from Reagan. In short, the AFT did not become the vanguard of a social movement.

One turning point was the Vietnam War. Selden criticized the war and vigorously supported George McGovern in 1972, the first presidential endorsement by a teacher union. Organized labor (and current AFT President Albert Shanker) supported the war and opposed McGovern. The fallout? Organized labor experienced increased difficulty attracting the young.

Another turning point was the community control conflict in the late 1960s. Under Shanker's leadership, the New York local successfully led the fight against a black community seeking elected school boards, comprised of ghetto parents, with the usual say over school policy. Shanker correctly assessed the struggle as an attempt by parents to share educational power with the newly influential teacher union.

As AFT President, Selden had been more conciliatory, worried over the racial undertones of the confrontation. The conflict would attract national attention and overnight Shanker became a national figure. Selden concludes that the conflict become "a watershed in (Shanker's) public career" and that "never again would the former Socialist be able to get back on the high road of progressivism."

What impact has teacher unionism had on education? On one level, the teacher union movement has had incremental success in raising wages and improving working conditions for teachers, and arguably, gaining more respect for them as well. On another level, teacher unionism has not become the engine for educational reform.

The most disappointing aspect of *The Teacher Rebellion* is how few pages are devoted to educational issues. That is because the main preoccupation of teacher union leaders has been the bitter rivalry to organize teachers.

Consequently, school reform eventu-

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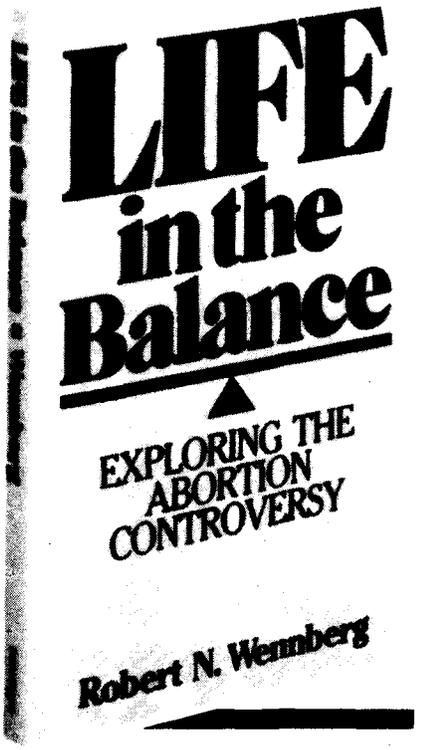

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ally emerged from the strangest quarters: the Reagan White House. It was the Department of Education's jeremiad, *A Nation at Risk*, that launched the present conservative reform movement, aptly dubbed the "excellence" movement, in the spring of 1983. Predicated on the belief that public schooling was failing badly at a time when foreign competitors, especially the Japanese, were outdistancing us in technology, the report was based on some questionable data and inappropriate international academic comparisons. What *A Nation at Risk* did was to change the focus — from attending to the needs of the disadvantaged to concentrating on the best and the brightest.

Selden considered *A Nation at Risk* to be a "direct attack on the public schools and teachers." The NEA reacted defensively. Shanker has become a leading cheerleader for the excellence movement.

What is crucial, however, is that educational reform has yet to emerge from the matrix of the teacher union movement. As the largest and most powerful constituency in education, one would expect more.

Roots & sinew

THE BONE PEOPLE

Keri Hulme

Louisiana State University,
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Walter M. Miller, Jr.

ONCE upon a time a female Maori tobacco field worker who owned a portable typewriter started writing a story about a magic child washed up on a New Zealand beach. The tobacco field worker spent twelve years writing the story in her spare time. Now that she is done with it, she takes it to three major publishers down under. They all hate it. So she bundles up the manuscript, mixes a bucket of quick-setting resin, and prepares to imbed twelve years of work in a commemorative block of solid plastic,

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He walks down the street. The asphalt reels by him.
It is all silence.
The silence is music.
He is the singer.
The people passing smile and shake their heads.
He holds a hand out to them.
They open their hands like flowers, shyly.
He smiles with them.
The light is blinding; he loves the light.
They are the light.

—Keri Hulme
The Bone People

when—ta-ra! ta-ra!—three angels swing down from the skies on god-hoisting tackle. These lovely *deae ex machina* start a feminist collective which publishes the fieldhand's book.

And lo, it comes to pass that Keri Hulme wins the prize for Maori Literature and the Pegasus prize as well, the latter bringing with it publication in the United States. That's not the plot of *The Bone People*, that's the plot of how it came to exist. But there's not a happy ending yet. The happy ending is when all you who wish a taste of Maori fiction turn out to buy a copy of her book so that she will have a chance to write another one for us. Buy it now. Hollywood will never show it to you — it has no sex scenes, and the wrong kind of violence.

And yet it is a love story among three highly explosive characters, one of them the seminal magic child. The heroine is Kerewin, an alienated ex-artist; she has money, a bad conscience, an intact hymen at thirty-five, the hands and feet of an aikido fighter, and she weighs in at a chubby twelve stone. She smokes cigars, has built herself a phallic tower on the beach to live in, and half-heartedly tries to paint again. She has no interest in men *or* women. The child, the mute sea-waif Simon, appears in Kerewin's tower window one day after breaking and entering. Kerewin has no interest in children either, but the boy has a wounded heel and she can't throw him out in the rain. The other adult is Joe Gillaley, decently educated, but a Maori and a factory worker. Joe and his wife Hana had taken in the sea-foundling, but soon afterwards Hana and their baby died, leaving Joe with a beautiful, brutalized Simon to look after alone.

Simon can't talk, but he can understand, and even write. He can also steal, get drunk, start fights, throw tantrums, play hooky, break windows, accept money from the town pederast, and set off fire alarms. Joe gets drunk and batters him repeatedly, but they continue to love and cling to each other. Kerewin, against

REVIEWERS

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her will, becomes involved. Joe is grateful. She learns of the beatings and is sickened. When she catches him in the act, *HA!* — she cuts him down with martially trained hands and feet; but as he lies bleeding in the sand (with Simon by his side crying for him), Kerewin is stricken with a spasm of abdominal pain which will become her nemesis and lead her as a willing, guilty follower toward the grave. For the moment, the pain passes. Joe forgives her the beating; they are temporarily reunited in friendship.

But the child's behavior arouses even Kerewin's wrath, and this time Joe's beating sends the boy to the hospital with severe and permanent injuries. Arrested, Joe loses custody and goes to jail. Kerewin, after a self-diagnosis of the swelling in her belly, packs her bag with opiates and hallucinogens and goes away to die.

Everything seems hopeless, but — ta-ra! ta-ra! — out come the Bone People from the god-hoisting tackle. Believable gods they are, though, as believable to us, probably, as the gods that came to the rescue in Greek theater were to the audiences of that day. The Bone People belong to the landscape, to the life force (*maoriora*) of the Earth, to the culture (*Maoritonga*) and kinship of a people. They are those from whom Kerewin, Joe, and Simon, have been ultimately alienated, cut off from divine roots. They are the old ones, the relatives, the ancestors who Aeneas-like sailed their gods to New Zealand in the great outriggers long before the coming of the *Pakeha* (white settlers). Their power of binding and healing and uniting will pass to the new and future Bone People: Kerewin, Joe, Simon, the magic trinity (the author's word), reunited and healed by a mysterious fourth. They form a quaternity now, rooted in the Earth of kinship, and representing the future of a nation-people, part Maori, part Pakeha. These "gods" may be seen as the inner graces of the characters themselves, but these graces transcend any human individual; they are the secret inner power drawn from one's ancient roots in the Earth of origin and of redemption. "O the bones of the people, O the people of the bones." (*E nga iwi o nga iwi.*)

Knowing the ending spoils nothing. Keri Hulme begins this timeless novel with the End, and ends it with the Beginning. In between is the dance, in which all of humanity is revealed in three of the dancers, and the universal Earth in a particular island on which they dance. My appraisal: A-plus. Why not buy two copies? When an author has as much promise as Keri Hulme, a first edition of a first novel kept in mint condition can be a good investment.

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Correspondence

(Continued from 162)

dizzy with the height of our differences (from Quaker to Greek Orthodox), but many an observer has the NCCC typecast as monolithic and predictable! Differences within Roman Catholicism could so preoccupy it that the larger ecumenism must wait for a "convergence within."

One reason this would be so unfortunate is that many of us Christians outside

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the Roman Catholic communion feel that we have a role to play in a convergence that includes us all. Surely the experience of the Protestant churches with women in ministerial roles needs to be studied with close attention to what the Holy Spirit might be saying through them to Catholicism and Orthodoxy. Surely also the inculturation issue within Black Protestantism is instructive as Roman Catholicism faces it also in Africa. It is encouraging that the synod affirmed the "basic communities," if they truly live in unity with the Roman Catholic church, as a true expression of communion and a means for an even more profound and hopeful communion.

I had some trouble with John Deschner's use of the term "apostolic faith," because he seemed at times to assume a unity of definition that, I fear, does not yet exist among us. He hints at this problem as he calls for an ecumenical convocation that expresses, not simply for Rome but also *recognizable to the other churches,* the "foundational apostolic faith." I join him, however, in calling the Roman Catholic church to demonstrate ecumenically its affirmed "missionary openness for the integral salvation of the world." That is a task large enough to invite partnership within the church universal.

PEGGY L. SHRIVER
Assistant General Secretary
National Council
of the Churches of Christ

A call for partnership

New York, N.Y.

To the Editors: Your recent editorial "Let Workfare Be Workfair" [January 17] offered an excellent overview of the pros and cons of various permutations of the workfare concept. I would like to bring to your attention a new effort in New York State which is beginning now in New York City and will expand to Westchester County by April.

New York State has granted a performance-based contract to New York Works, Inc., a private corporation, to train and place women receiving public assistance in entry-level jobs in major companies. The concept is based on the same Supported Work model as the Massachusetts "ET" program in which the key component is that the program is a *voluntary* one. It combines the self-motivation of workers with the real needs of business. The women who come to New York Works want to break the syndrome of dependency for themselves and their families, but because of lack of training, self-confidence, or knowledge of where to begin, they need a support system to prepare them in needed skills, to ensure that vital concerns such as child care are addressed, and to open doors in industry. The program also addresses the needs of business to fill entry-level positions that are often plagued with low productivity and high turnover rates.

The Supported Work model, as tested in various cities across the country from 1975 to 1980, proved that "in the case of welfare mothers . . . the experiment was a resounding success," as reported in the *New York Times.* One measure of that success was that, of the women who were placed in full-time jobs, 80 percent re-

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mained in those positions for at least a year, an astoundingly high retention level.

The bottom line for a program such as the one New York offers is that it must make business sense as well as social sense. By combining worker and business needs, business gets highly motivated, loyal workers; government reduces its costs for dependency programs; the taxpayers' tax burden will be reduced as more workers return to the work force from public subsidy; and the individual worker becomes independent and productive through access to a real job in private industry.

KATHLEEN W. MURNION
Vice-President, Marketing
New York Works, Inc.

A helping hand

Washington, D.C.

To the Editors: As a not-unbiased reader, I was deeply grateful for your editorial, "Bread at the Bone" [January 31], which reported candidly Bread for the World's financial hardships and cited a few of our successes.

Although private assistance will continue to play an indispensable and increasingly important role regarding both domestic and global hunger, public policies -- *our* nation's public policies — will do even more to determine whether people eat or suffer [starvation] and die.

Each of us can make a difference. Your editorial mentioned Bread for the World's efforts in getting Congress to establish a Child Survival Fund two years ago, with a first-year appropriation of $25 million — increased last year to $37.5 million. James P. Grant, director of UNICEF, says that for every hundred dollars spent on basic nutrition and health needs such as those specified in the CSF, at least one child's life is saved. At that rate *the first year's contribution alone* for the new CSF means that 250,000 kids will live rather than die. That's five children for every Bread for the World member.

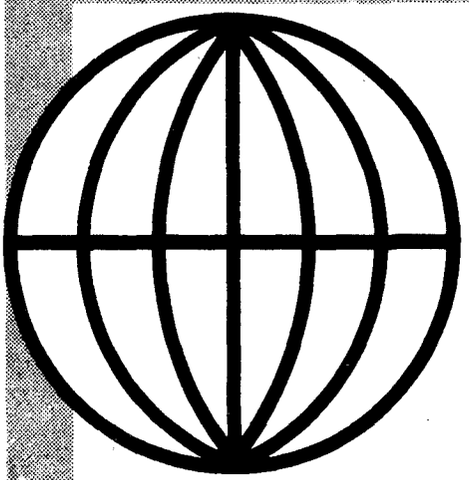
Now we are trying to get the CSF expanded as part of a global immunization campaign. A bill toward that end has been introduced in both the House and the Senate under the title "The Universal Child Immunization Act."

ARTHUR SIMON
Executive Director
Bread for the World

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

AIM HIGH

Air Force Chaplaincy



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22nd Theology Workshop, St. Mary's College, Moraga, CA 94575, June 16-20. Pheme Perkins: The Social and Moral World of St. Paul. Write: Br. Timothy McCarthy.

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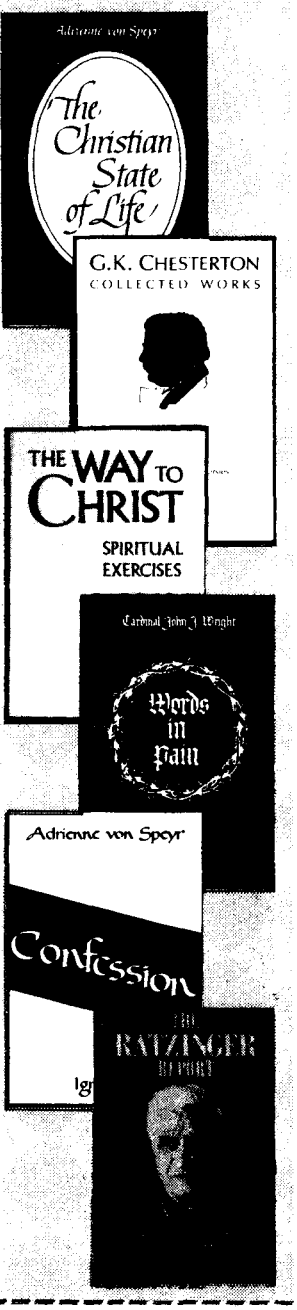

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